A plain and familiar

EXPOSITION

OF THE

Ten Commandements.

WITH A METHODICALL SHORT CATECHISME,

Containing briefly the principall grounds of Christian Religion.

The ninthteenth Edition.

Newly corrected and amended by the Author.

PSAL. 119. 130.

The entrance into thy Word sheweth light, and giveth understanding to the simple.

LONDON,

Printed by the Assignes of IOANE MAN, and *Benjamin Fisher.*

1635.

TO THE RIGHT WORSHIPFVLL SIR

ANTHONY COPE Knight, Grace, Mercy, and Peace from *Iesus Christ*.

SIr; the Lord the searcher of all hearts knoweth, that when these Sermons were first preached, it was never once intended that they should come to the Presse. And therefore the whole discourse was so framed both for matter and manner, as might best fit the capacity, and necessity of the present Auditory. But since some of the most judicious hearers had published their notes (as themselves could gather them in the time of the Sermon) without our knowledge or consent, and many faults were escaped in writing and printing, which by due care and foresight might have beene prevented: therefore both for our cleering, and the better satisfying of the Christian Reader, we were compelled to review and refine the whole Treatise. Wherein we have joyntly laboured as neere as wee could to set downe every thing without addition, or detraction, as it was first delivered in the publike Ministery.

Many reasons there are which move us to dedicate these our poore labours unto your Worship.

First, to testifie our unfained thankfulnesse for all the singular favours which we have received at your hands, for the space of these twenty yeares. Wherein you have alwayes shewed your selfe as willing to aid and defend us in our just cause, as you were carefull to make choice of us at our first entrance into our

Secondly, becauſe we know not how ſoone wee ſhall finiſh the dayes of our Miniſtery, wee thought it our duty to give ſome taſte, and to leave ſome teſtimony thereof unto the world, to witneſſe your godly deſire to diſcharge the truſt committed unto you, and our faithfull endeavours to performe the duty belonging unto us.

Laſtly, for that having formerly heard whatſoever is here ſet downe in writing, and alſo having throughly knowne the manner of our doctrine and converſations, you are beſt able even of your own knowledge, to make our defence to any that ſhall unjuſtly except againſt us.

We have annexed unto this Treatiſe an exact and pithy Catechiſme, made by a godly learned friend of yours: that ſuch as are wearied with the larger Diſcourſe upon the Commandements, may here be refreſhed by a compendious abridgment of all the ſubſtantiall points of Religion.

The name of the Authour we have purpoſely ſuppreſſed. But we hope that herein we have neither wronged him, nor others. For the excellencie of the worke will eaſily manifeſt the workman.

And thus with due acknowledgment of the manifold comforts received from your ſelfe, and the good Lady your faithfull Wife, we commit you and all yours to the mercifull protection of Amighty God, beſeeching him ſo to multiply his graces upon you, that you may ſee many good and happy dayes in this life, and inherit everlaſting bleſſednesſe in that which is to come.

Hanwell, *the* 15. *of* Sept. 1630.

Your Worſhips much bound, and in all

Chriſtian duties to be commanded,

Iohn Dod, Robert Cleaver.

A Friendly counſell to the Chriſtian Reader, touching the Author and his Booke.

READER, we happy are that live in the beſt age of light, (bright;
When by Gods grace and gift to man, Chriſts Goſpel ſhineth { Mark.13.16. Acts 20.27.
And happy ſure, in mine eſteeme, are thoſe that Paſtors haue,
Who faithfully will ope Gods Law, in lóue their ſoules to ſaue.
That will mens very hidden faults make known unto their heart, 1.Cor.14.25.
Their own worth that diſclaime they may, and find in Chriſt a part. 2.Tim.2,23.
Such faithfull pains ſhal conuert ſouls by God Almightie's ſtrength; { Hoſ.4,6. Malac.28. Ezek.34.2.
When blind and lazy faithleſſe drones ſhall be detect at length, (18
To be the troublers of the State, chief workers of all wo, 1.King.18
To King, to Church, to Common-wealth, as ſworn true to mans foe.
If then thou liue in ſuch a place, where God ſuch guide doth giue,
Oh bleſſe his Name, attend his voyce, obey his law and liue.
But if in place thou haue abode, where ignorance dark doth reigne,
I wiſh thee further ſeek forth truth, or there do not remayne.
For why? (alas,) where viſion failes, the people periſh muſt; Prov.29,18.
And ſoule, not good for want of truth, to Hell, when corps to duſt. Prou 19.2.
But yet if that to Chriſt thou wouldſt, in this dark ſhade of night, 2.Thel.1.8.
See here a little Starre God ſends, in loue to giue thee light.
A mirrour of Gods perfect Law, whereby thou ſinne mayſt ſee,
And ſeeing ſhun, and flye to Chriſt, that he may couer thee.
This will pull down thy Popiſh pride of meriting conceits,
Of able ſtrength to keepe Gods Law, and ſuch like deepe deceits
Of jugling Satan, binding ſoules, and keeping men in ſinne,
And yet bewitching them to hope, heauen by workes to win.
Yea further yet, if thou ſo wilt, chuſe this to be thy guide,
Lead thee it will in perfect path, thy feet ſhall never ſlide.
Or if thou ſlip, recouer thee it will; if erre, recall;
If feeble, ſtrengthen; and perſerue, at leaſt from finall fall.
And what then, though 'gainſt authors mind, it firſt appear'd in ſight,
By noters hand in ruder tyre compos'd and homely dight?

Luke 12.34 *Yet marke herein a work of God, bringing to publike view*
Of many, what intended was for private good of few;
And now revis'd by Authors eyes, and faults of Print correct,
1 Cor. 3.12. *In grave and ſober modeſt weed, not gariſhly bedeckt.*
Receive in love this holy worke, by which if good thou find,
Let God have prayſe for all, yet to his ſervant thus be kind,
To wiſh that ſtill his life may be, to Gods moſt glorious praiſe,
To Churches good, and Chriſtians joy, with length of happy dayes.

Ed. Ch.

THE

THE PREFACE.

The Preface containeth reasons perswading us to yeeld obedience,
- 1 Generally, to all the Commandements.
- 2 Specially, to the first, from Gods
  - Nature.
  - Benefits.
    - 1 Common to all his people.
    - 2 Proper to the Israelites, *viz.* in their deliverance from a
      - Place dangerous to their soules.
      - State grievous to their bodies.

Exodus 20. 1.

God spake all these words and said, I am the Lord thy God which brought thee out of the land of Ægypt, out of the house of bondage.

THese words contain a preparation, to stirre us up with all care and conscience to keep the Law of God: which partly concerneth the observing of all the Commandements in general, and more specially, the keeping of the first. That preparative which pertaineth to all, is in these words (*God spake*) that is, that seeing they have God for their Author, and immediate teacher of them, even by his owne voice: therefore wee must settle our selves to obey them without resi-

ſtance, or gain-ſaying. That which belongeth to the firſt, is drawne, firſt from the nature of God, being *Iehovah*, which ſignifieth his eſſence and being, incommunicable to any creature: and ſecondly, from his benefits, either generall in theſe words (*Thy God,*) that is, one that have bound my ſelfe in covenant with thee, to be thine, to deliver thee from all evils of ſoule and body, and to doe thee all good for this life, and that which is to come: or elſe ſpeciall in the laſt words (*which have brought thee out of the land of Ægypt*) whereby is ſignified, that he had ſhewed and proved himſelfe to be their God, by drawing them out of that place, which was wholly addicted to idolatry and ſuperſtition: and out of that condition and ſtate which was full of miſery and bondage. Since then this wonderfull deliverance doth abundantly teſtifie his love and goodneſſe towards them, therefore they ſhould wholly ſubmit themſelves unto him, and acknowledge him, and him onely to be their God.

God ſpake all theſe words.

God is after a peculiar manner the author of the ten Commandements.

IN that he bringeth the Authour of the words, ſaying (God ſpake them) wee are taught, that God is, after a peculiar manner, the Author of the ten Commandements. As all Scripture is to be regarded as proceeding from God, ſo more neerly theſe ten words, becauſe they be after a more ſpeciall manner commended unto us.

2. Tim. 3. 16.

That this is ſo, it is proved plainly in *Deut.* 5, 22. where *Moſes* having repeated this Law, ſets downe two priviledges that it had above all his other writings, to winne the more authority vnto it.

Firſt, hee ſaith, *Theſe words the Lord ſpake to all your multitude:* noting this unto them, that whereas the other Scriptures were delivered by the meanes of the holy men of God, the Prophets, theſe words and theſe Commandements, God himſelfe in his owne perſon, full of majeſty and terrour, accompanied with his glorious Angels, in a flame of fire, did pronounce ſo terribly in the hearing of them all, as they trembled, and came to *Moſes*, requeſting him that they might no more heare God ſpeaking on this manner: for if they did, aſſuredly they ſhould die for feare. Wherefore in this firſt regard, they muſt be exceedingly

2. Pet. 21.

Deut 5. 25, 26.

dingly reverenced, because Gods owne voice did speake them.

Secondly, for the writing of them: they were not written as other Scriptures, by holy men of God, but God himselfe did write them with his own finger; not using thereto either men or Angels, as Instruments. Yea, at the first himselfe made also the very Tables wherein they were written, that there might be nothing in them, but only the immediate worke of God; but afterward, when *Moses* brake them before the Israelites, that had made the golden Calfe, thereby to shew, that they by their Idolatry, had broken the covenant, and were worthy to be cast off, then though God did bid *Moses* make the second Tables, yet himselfe wrote the Law, not using thereto the Ministery of any of his creatures: therefore in this regard also, very speciall reverence and obedience is to be yeelded unto them. Deut. 5 10. Deut. 9. 17. Deut. 10 1.

And besides this testimony, divers reasons may be used to shew that these are Gods own will and words, after an extraordinary manner.

1. For the wonderfull and perfect holinesse that is contained in them, sheweth who is the maker of them, because there is no good duty, which God bound *Adam* to perform, but is comprehended and commanded in one of these: and there is no sin that we are bound to abstain from and eschew, which is not forbidden in some of these ten words. It was above the wit of men or Angels to contain in so few words, the whole perfection of our duty to God and Man. Reasons to prove the wonderfull perfection of these ten Commandements.

The lawes of men, though they fill many large Volumes, yet they are imperfect, and daily something is to be added to them, that was not before thought upon, and some things to be taken away, which now more experience hath taught not to be so profitable: so that yet they stand in need still of renewing and mending: but this law is so absolute, and doth set out so full and compleat a righteousnesse, that if one could fulfill them all, he should be fully acceptable unto God, and need not flye to Christ to be his Redeemer. For indeed this meeteth with all sinnes, yea, with the first and least motion: as *Paul* saith, that he had not known that lust (meaning the motions of originall concupiscence) had beene sinne, but that the Law saith (*Thou shalt not lust.*) And as their perfection of holinesse doth witnesse sufficiently, from what an one they had their beginning; so further this will prove them

them to be the words of God, becaule they be written and engraven in every mans conſcience: ſo that let wicked men ſtrive and labour, and do what they can to make themſelves Atheiſts; yet when their conſciences are wakened, theſe lawes wil accuſe, terrifie, and condemne them. For God hath not left himſelfe without witneſſe: but in every mans boſome, and every ones nature, hath planted ſo much of his Law, as will ſerve to leave them without excuſe, *That every mouth may be ſtopped, and all the world may become guilty before God*, Rom. 3. 10. For who is there among the moſt prophane men, whoſe ſoule doth not conſtraine him, even againſt his will, ſometimes to confeſſe that there is a God, and that this God is to be worſhipped alſo by ſuch meanes, as himſelfe hath appointed, and that hee is not to be blaſphemed, nor his Name to be abuſed; but that hee is to be reverenced, and his holy Name to be feared; and that ſome time is to be ſet apart and conſecrated to his worſhip? Who can raſe theſe Lawes out of their owne conſciences, though they do what they can, and ſtrive never ſo much to extinguiſh this naturall light?

Rom. 2 15.

2. So for the ſecond Table, what mans nature doth not tel him, that there is an order of government among men, which muſt not, nor cannot without ſinne be violated? And ſo, heathen and ungodly men, having committed murther, were not able to ſtand before the fury of their owne conſciences, but were continually in chafe and vexation: which ſheweth, that even corrupt nature bringeth with it this knowledge into the world, that wee muſt not kill. And for uncleane perſons and adulterers, though in time of proſperity, they have ſoothed up themſelues, and hardned their owne hearts by living in pleaſure, and giving themſelves to idleneſſe, and the luſts of their fleſh, and ſo ſeemed to wipe out this Law: yet in miſery, when any affliction hath wakened their drowſie hearts, this would give them no reſt, neither were they able to beare the accuſations and terrours, which this holy law wrought in their guilty conſciences, but were driven to acknowledge the filthineſſe of their ſinnes. And ſo in the reſt of the Commandements.

3. Furthermore, all the puniſhments that are at any time inflicted upon the world, have come from the diſobedience againſt this law; and all the mercies and benefits which men enjoy, proceed

ceed from the obedience yeelded to it: For when God ſets down his curſes and his bleſſings doe they not run thus? If thou obſerve and keepe Commandements, then thou ſhalt be bleſſed in ſoule, and body, in children, in cattell, in field, and in all things thou putteſt thy hand unto. Contrariwiſe, if thou wilt not obey but neglect them, then ſhalt thou be curſed in all things. Deut. 28.

4. Laſtly, Chriſt himſelfe came into the World to keep theſe Lawes. For they require a perfect and abſolute obedience, as they are perfect; which ſeeing no man could doe, therefore Chriſt tooke our fleſh upon him to fulfill them; that as *Adam* by his diſobedience had caſt us out of Paradiſe, ſo he by his obedience might bring us into Heaven: and he came not onely to performe them himſelf fully, but alſo to make his Saints able to obey them, though not in perfection, and without any defect (for that onely he himſelfe could doe) yet in truth and ſincerity, for that he requireth of all his members.

Since therefore God hath had ſuch ſpeciall regard in delivering theſe Lawes; wee muſt hence learn with all reverence to hearken unto them, and willingly to heare the admonition and rebukes that are contained in them, whoſoever we be; and whatſoever he is that applyeth them, and ſpeaketh them unto us. And in ſo doing, wee ſhall in truth ſhew our ſelves to beleeve that God is the Author of theſe words, if wee can be content to indure that theſe Precepts ſhould be preſſed and urged upon us, though by one that is our inferiour, and baſer in outward reſpect than our ſelves. When *Ehud* came to an Heatheniſh King and barbarous Tyrant, bringing a meſſage from God, hee aroſe from his Throne to attend unto it, *Judg.* 3. *Verſ.* 20. Yea, when wicked *Balaam* was to utter the Word of God unto proud King *Balack*, he was commanded to ſtand up to heare the Parable, *Numb.* 23. 18. If then this Heatheniſh King was to give reverence unto the meſſage of God altogether againſt himſelfe, being alſo delivered by ſo wicked a meſſenger much more ought wee with all feare and thankfulneſſe to imbrace theſe Lawes which the moſt holy God delivered in his own perſon, and that for the great good, and ſalvation of all that receive them. And this affection was in *Iob*, as appeareth, *Chap.* 31. 13. hee did not deſpiſe the cauſe of his man-ſervant or of his maid-ſervant when they contended with him. *Vſe* 1.

The

1 Sam. 25. The like may we see in that holy man *David*, who though he was a King, anointed at Gods appointment, and a Prophet of excellent gifts, a valiant Warriour, and had foure hundred men wel appointed waiting on him: yet when *Abigail*, a woman, and mean person in comparison of him, came and brought with her the Sword of the Spirit of God, and put him in mind, that howsoever her husband had wronged him, yet it was altogether unlawfull for *David*, in private revengement, to lay violent hands upon him; *David* hearing her strong reasons, and seeing that hee could not shed *Nabals* bloud, but hee must first pierce his owne soule, with this sharpe two edged Sword of the Lord: hee presently changed his minde, and desisted from that his sinfull intent, and blessed the Lord that sent her, and blessed her for her counsell. So that when shee brought the Law of God for her warrant, this was so good a warrant, as that *David* durst not but yeelded unto it.

2. Chro. 25. 16. Contrary to this was the practice of *Amaziah*, that when he most wickedly had taken and set up the gods of the Edomites, & God sent the Prophet to tell him that he had dealt foolishly, to worship those gods that could not save their owne people, nor themselves out of his hands: he now could not beare this, but begins to mocke and threaten. Who (saith he) made thee of the Kings counsell? Art thou become a Counsellor now to tell the King what he hath to doe? Hold thy peace lest thou be smitten.

The Prophet seeing him to despise the rebuke of God, would not give him any further admonition, but said; I will hold my peace: but know, that thou shalt surely perish, because thou hast done this thing, and not hearkened to my counsell. Though it was foolish and naught in him to doe that thing, yet if he could have hearkned to the Prophet of God, bringing the Law of Prou. 29. 1. God, hee had beene on the mending hand, all should have been well: but when he would doe sinfully, and withall refuse to be admonished, then he must needs be destroyed. And so hee was shortly after, most fearefully and strangely, by the hand of God: and neither his kingdome, nor his wealth, nor any thing could keepe off the judgement of God, and deserved destruction from him.

So then, will we shew that we doe in truth beleeve that these be the words of God? Then must we, when any man shall presse any

any of theſe lawes upon us, ſtraightwayes yeeld and ſtoope unto them, and then indeed wee confeſſe that God ſpake all theſe words. But if we begin to ſhift, and cloake, and colour, and diſtinguiſh, then we declare evidently, that our heart is not perſwaded that God is the author of them.

Wee may learne, not to be afraid or aſhamed to ſtand for them, as alſo to practiſe them in our lives, though the Atheiſts and prophane ſinners of the World, mocke and ſcoffe at us never ſo much for the ſame. For what need wee be aſhamed to maintaine thoſe words which God himſelfe was not aſhamed in his owne perſon to ſpeake? and whereof Chriſt ſaith, Hee that is *aſhamed of me, and of my words*, before men in this world, I will be aſhamed of him before my Father in the world to come. If God had but ſent his Angels unto us with any Commandement, the glory of ſuch Meſſengers ſhould make us bold to defend and maintaine the meſſage: but ſince God did not ſend an hoaſt of Angels, but came himſelfe in his Majeſtie, accompanied with his holy Angels, waiting and attending upon him, ſhould not we now give much more reverence to thoſe things which he ſpake, and take ſuch courage to ſtand for the maintenance of theſe holy Lawes, as that wee ſhould with all confidence and cheerfulneſſe profeſſe our care to keepe them; not fearing the reproch of ungodly rebels, that do deſpiſe them, and ſpeak evill of us becauſe we endevour ſincerely to keepe them. *Vſe 2.* Mat. 8. 38.

This ſerveth therefore exceedingly to condemne their daſtardlineſſe, that are afraid to keepe the Sabbath, or to doe any other religious duty, becauſe they ſhould be counted and called Puritans. But is it not better that men ſhould hate us without cauſe, than that God ſhould have a quarrell againſt us upon a juſt cauſe? Is it not much better that they ſhould ſcoffe at us for good, than that God ſhould plague us for evill? What a ſhame is it therefore for us, that when wee heare wicked Heretickes ſpeaking againſt the Law of God, and ſee prophane Atheiſts breaking his Law, and blaſpheming his Name, wee ſhould hold down our heads and become mute, as though it were a matter of ſome great diſcredit for us to ſpeake for that which God himſelfe in his owne perſon hath ſo highly recommended unto us?

Thirdly, this ſerveth to teach us to keepe his Law ſpiritually, becauſe it is ſpirituall: for ſuch as God is that made the Law, ſuch

ſuch is that which he made. It reacheth therefore to the inward parts of every man, and lyeth cloſe upon his conſcience. And indeed in this it doth eſpecially differ from the lawes of men: for they doe tie the hand, and the tongue, and the foot, to the good abearing, and take notice if any of theſe be faulty againſt them: but they meddle not with the heart, and make no queſtion of the inward motions of the ſoule, becauſe man can bring in no proofe of ſuch a breach of the Law, neither can he have any witneſſe againſt the inward corruptions. But God ſearcheth the hearts, and trieth the reines, and entreth into the ſecrets of the ſoule, and therefore he commandeth us to love him, with all our heart, and with all our ſoule: not contented with ſuch a love onely as is declared by the outward behaviour of the body. And ſo for our neighbour, he commandeth us to love him, not outwardly onely, in ſalutation, courteſie, and good ſpeeches, but inwardly alſo as our ſelves, that is, in truth, conſtantly, fervently, and without guile and diſſimulation. Therfore all the obedience performed to God, muſt proceed from within, and come from the heart, elſe it ſhall be no whit acceptable to him. That which groweth without, if it come not from the root of ſincerity within, ſhall afford no comfort to our ſoules in the time of triall. But if we will have our outward obedience to bring forth any fruit to our own ſoules, or glory to God, we muſt looke that it have it beginning from an upright, ſound, & faithfull heart. For whatſoever is done for merit, as the Papiſts doe, or for vain-glory, as the Scribes and Phariſes did: this is not ſpirituall, this proceedeth not from the love of God, but from ſelfe-love: this is a reflective kind of friendſhip, that maketh us doe ſomething unto others, that they may recompence us againe with the like or a better reward. But then is our obedience true and upright, when it commeth from a good heart, with deſire and purpoſe to ſhew our obedience to God, and our love to men.

Pſa 7.10.

Levit.19.18. Mat.22.39. 1 Iohn 3 18.

All theſe words.

GOd ſpake not the firſt Commandement onely, nor the ſecond or third, and left there: but he ſpake them all; and gave as ſtrict a charge to keepe every one, as any one; and no one was uttered by Gods voice, or written with his owne finger more than the other.

Whence

Whence is to be learned, that whosoever will have any true comfort by his obedience to Gods Law, must not content himselfe to look to one or two; but must make conscience, and have a care to keepe them all and every one. First, because he that is the author of one, is the author also of all the rest; and hee that hath promised a reward for keeping one, hath promised a reward also for keeping all: and hee that threatneth to punish the offender, doth not say, If thou breake this, or that, thou shalt be cursed: but, He that continueth not in all without exception, is accursed; and living, and allowing himselfe in the breach of any one, shall be sure to beare the wrath of God, as guilty of all. For he that doth many good things, and yet alloweth himselfe to be disobedient but in any one thing, stands in danger to revolt continually, and become a wicked and open transgressor. And this was *Herods* case, hee did many things according to *Johns* preaching, and did heare him gladly, and for some other Commandements was reasonably willing to be ruled, but for the seventh must needs have a dispensation; and he kept this resolution; that let all the Preachers in the World say what they could, hee would not be brought to leave his incest, nor to part with his brothers wife. Therefore we see how soone he fell to breake, first, the third Commandement, in swearing sinfully to that light and wanton woman, to give her whatsoever she should aske; and then also he grew to persecute *Iohn*, and cut off his head: so taking liberty to himselfe to breake the seventh Commandement, hee cast off all care and regard of the rest. So the young man in the Gospell, he thought himselfe in a good forwardnesse to Heaven, and indeed he had done many things, and many good parts were in him, so that Christ himselfe did love him: but when Christ had told him that one thing was lacking, and that hee must sell all that hee had, and if he did so, he should have an inheritance in Heaven: then he looked sadly, and went his way. He could have bin content to have had that inheritance that Christ spake of, so that hee might keep his earthly possession too: but if the question were, whether he would take Heaven or Earth, he chose rather to leave Heaven, than to part with the earth. So that he that liveth wittingly and purposely in the breach of any one Commandement, fals away from

Doctrine.

Reason 1.

2

Iames 2 10. Deut. 27. 26.

3

Marke 6. 20.

Marke 19. 22.

from the reſt: as contrarily, he that hath reſpect to all the Commandements, is ſure that he ſhall never be confounded, *Pſalme* 119.6. And ſo *Iames* ſaith, Chapter 2. verſe 10. *He that keepeth all and breaketh one, is guilty of all:* not meaning that if one through infirmity ſlip into any fault, he is ſtraitway guilty of the whole law, (for it may be truly ſaid, that he which breaketh all through weakneſſe, not allowing himſelfe in it, but ſtriving againſt it, and craving pardon, is reputed guilty of none) but this he meaneth, that whoſoever ſeemeth to keep all the other Commandements, and yet willingly maintaine, and beare with himſelfe in the breach of any one, hee did never performe any true obedience unto any. Though one be no Theefe, nor adulterer, yet if he be a Sabbath-breaker, he breaketh the whole Law. For if one aske him, why doe you not commit adultery? and he ſay, becauſe God commandeth that I ſhould not; then he would keep the Sabbath alſo, for they be both alike in the Commandements of God: but if it be not becauſe God commandeth, then he doth not obey the Law, but ſerve himſelfe. Therefore he that makes no conſcience of all Gods Lawes hath no ſoundneſſe and fidelity in him, becauſe he doth not remember that God ſpake all theſe words.

Vſe 1. The uſe of this is, firſt, to confute Popiſh religion, and to prove that they be altogether carnall and ſinfull people, and make no conſcience of any Law of God; becauſe for the ſecond Commandement, they do wholly allow themſelves to breake it: for the ſcope and ſumme of that Commandement is, that we ſhould ſerve God, not according to our own invention, but according to his will: but their Religion, what is it but a meere device of mens braines? And what doth it conſiſt of, but of the precepts of men? For where doth the Word of God teach them to make Images Lay-mens books? Nay, doth not God directly call them teachers of lies? And what warrant have they for their Maſſes and Pilgrimages, Croſſings, Prayer to the dead, & for the Dead, Extreme-unction, and ſuch other ſtuffe, wherewith their Religion is peſtered? Therefore they be Hypocrites, and make no conſcience of any of Gods Commandements. And moſt of them have no care of the Sabbath, but have more regard of their Idoll holy dayes which the Pope hath appointed, than of the Sabbath day, which God hath commanded. So there are many among

Hab:c.2.18.

amongſt vs, who condemne idolatry and ſuperſtition, and profes that they know God, but in moſt of their workes they deny him. For they giue themſelues to couetouſneſſe and oppreſſion, or alſo liue in enuie, malice, and contention, or in chambering and wantonneſſe, and in all exceſſe of ryot, and forbeare onely ſuch ſinnes as would bring vpon them punniſhment from the Magiſtrate, or ſhame from the world. But they hope they are good Chriſtians, and doe keepe the Law of God, and ſhall be ſaued as well as the beſt. For they doe not ſteale, nor ſweare, nor lye. But doe they not know that God ſpake all theſe words? And therefore he hath no ſound heart that alloweth himſelfe in the breach of any one, and addicteth not himſelfe to keepe them all.

This muſt teach vs alſo, that when we ſee that God doth not bleſſe vs accordi g to his promiſes made to thoſe that keepe his Commandements, then we muſt examine our ſelues diligently concerning our obedience to this his Law, whether we liue not in ſome ſinne, or whether ſome old ſinne lye not in vs, which hath neuer beene repented of. Wherefore, when he ſtrikes vs, we muſt begin to examine our obedience. So did *Iacob* in *Geneſis*, when his ſonnes *Simeon* and *Leui* had committed that cruell fact, and he was therefore become odious in the ſight of the people of the Land: then he knowes that there could not be ſuch trouble without, if all were well within. Therefore he begins to ſearch his family and to ſe how all things went there, and then he perceiueth preſently the cauſe of all theſe ſtirres; for his houſe was ſtained with idolatrie, his wife had gotten her fathers idols, and many of his people were infected with ſuperſtition. Then no wonder though there were ſuch troubles abroad, when there was ſuch diſorder at home. Therefore he purgeth his houſe of all this filthineſſe, and burieth all theſe Idols in the ground, that they might neuer hurt him nor any of his any more. Alſo this ſeruеth for the ſinguler comfort of all Gods children, that ſith all theſe be Gods Commandements, euen all as wellas one, therefore they ſhall haue power alſo to obey them all, as well as one. For that God that hath enabled vs to keepe ſome, can as well ſtrengthen vs to keepe all the reſt: becauſe that power that wee haue to obey one is not from our ſelues, but from the worke of God in vs. And indeed God doth not giue vs theſe lawes, that wee Genes. 35. *Vſe* 3

ſhould imagine that wee can obey them of our ſelves, but that (ſeeking our owne wants) we ſhould goe to him for help. Why then ſhould not every Chriſtian hope to be able to yeeld obedi-
1 King. 13. 5. ence to God, in whatſoever God commandeth him; As God witneſſeth this of *David*, that he was a man after his own heart in all things, ſave in the matter of *Vriah*: for there he ſinned pre-
Luke 1. 6. ſumptuouſly, his heart was upright in all things elſe: and likewiſe as it is ſpoken of *Zacharie* and *Elizabeth*, that they were perfect and unblameable in all things: not that they were quit frō all infirmities, (or had not their faults as well as other Saints) but they were upright & ſincere, their heart was true with God, and ſo God can and will give grace unto all his, to obey every one of his Commandements with a true and upright obedience. So that no man ought to diſcourage himſelf in reſpect of the corruption and frailtie that cleaveth moſt faſt unto him. But oh, will ſome ſay, for other things I have ſome hope that I ſhall overcome them: but I ſhall never get the better of this or that ſinne while I live. Well then, other ſinnes you hope you can overcome: but whether have you power to ſubdue them by any vertue of your owne, or from the working of Gods Spirit in you? If you ſay, from your ſelfe, then you ſpeake ignorantly and fooliſhly: for fleſh cannot kill any ſinne, this muſt be the worke onely of God: but if you ſay that Chriſt Ieſus did give helpe unto you againſt them, why ſhould you doubt of victory againſt this? Hee that gave you abilitie to over-rule your fleſh in ſome things, cannot he give the like in all? Yea this very mercy, that hee hath given you a diſpoſition & power to obey him in one Commandement, is a ſure teſtimony to you, that he will doe the like in the reſt; ſo that by humble, faithfull, and fervent prayer, you crave this grace at his hands. This therefore which he ſaith, God ſpake all theſe words, is a marvellous encouragement to the Saints, that therefore, feeling their wants in any dutie, they may goe to God and ſay, Lord thou art the Author of all theſe Commandements alike, and the keeping of them all pertaineth to me as well as to any other: thou knoweſt, O Lord, that there is no power in me to obey the leaſt of them; therefore I come now for helpe and grace from thee, to make me obedient to all, as well as thou haſt to ſome: ſo we ſhall obtaine grace to keepe every one, as well as any one.

I am Iehovah.

THis word ſignifieth the eſſence of God, and his abſolute perfection in all his attributes. It is expounded in *Hebr.* 13. 8. *Chriſt yeſterday, and to day, and the ſame for ever:* and *Rev.* 1. 4. *He that was, and is, and is to come*; He that is the ſelfe-ſame in all his properties evermore, as having his being in and of himſelfe. It declareth, firſt Gods Eternitie, whereby he differs from all creatures; whereas men and Angels, though they be everlaſting, and ſo ſhall have no ending, yet they be not eternall, for they had a beginning from him, as other things had, but he from none. Alſo power, and wiſedome, and mercy, and juſtice, and ſuch other things, which are properties in men and Angels, in him are Natures: in us they are weake and imperfect, in him abſolute and perfect. Men and Angels, are ſtrong, mercifull, juſt, patient, true: but he is ſtrength, mercy, patience, and truth it ſelfe: in them theſe things are qualities, and finite, and therefore changeable; in him eſſentiall and infinite, and conſequently unchangeable.

This muſt teach us earneſtly to ſeek his love and favour; which if we have, nothing can hurt us; *For in him we live, move, & have our being.* Having his love, we have all power, wiſedome, and counſell on our ſide. If he be perfect in himſelfe, and all creatures have what ever they have, from him, what need we feare (he being with vs) what all creatures can doe againſt us? ſeeing that all their power is derived from him, and uſed at his direction. We ſee among men, if there be one whoſe eſtate depends wholly upon his Land-lords courteſie, that may put him out and begger him when he pleaſe, how carefull is he to pleaſe him and have his favour, leſt (through his diſpleaſure) he ſhould be turned out of all? So it is with all the men on earth: they bee all Gods tenants, and that at will: no man holdeth any thing by leaſe for an houre: our breath is not our owne, but his. It is at his appointment what ſhall become of our ſoules and bodies, whether they ſhall be ſaved or damned. And he is ſuch a God, whoſe anger is an eternall anger, and his wrath an eternal wrath, and his plagues everlaſting plagues; therefore how carefull and diligent ſhould wee be to pleaſe him? And then we ſhew our ſelves to beleeve his eternall and unchangeable truth, power, juſtice, goodneſſe and mercie, when it is our greateſt care to ſeeke his favour, and alwayes to

Vſe 1. Acts 17. 28.

Dan. 5. 23.

endeuour to doe the things that are pleasing in his sight.

Vse 2. Secondly, this is for the consolation of Gods children. *Is* God the same for euer, and that in his dealings to his children? And hath hee heretofore vsed this power for their defence, his wisdome for their direction, his mercie for their comfort? Then he will doe the same still to vs also. Therefore when any of his children haue beene brought into great misery, and that for their sinnes, as *Manasseh* was in most hard case for his great wicked-
2 Chron. 33. nesse, yet when he repented, and betooke himselfe to prayer, we see God heard him, and holpe him both out of his sinnes and miserie: Did he deale so with him? Then he being *Iehouah*, the same for euer without any change, he must deliuer us also when we call vpon him. But we are sure to be deliuered out of this trouble, and to be set out of this dept, or temptation, if we call vpon God? This we are sure of, that if we crie to God, hee will deliuer vs from our sinne, and from the punishment of it: or if the crosse do hang still vpon vs, he will sweeten it with some spirituall comfort, and strengthen vs, that we shall be able to endure it; and so recompence it with heauenly grace, that we shall gaine more in the spirit, than we lose in the flesh. But unlesse that we beleeue that God is *Iehouah*, and immutable, all the histories of the Scripture are made unprofitable unto us: then wee haue no use nor comfort of those things which we heare & read: as how God blessed *Abraham*, and delivered *Iacob*, and did many wonderfull things for his people in former time. But if we hold this firmely, that God is the same for euer, this is sure, that whatsoeuer good thing he did for them, he will do the like for us, if we vse the same meanes. So also if any one haue found in himselfe, that at such a time I was in great troubles and terrour, and then I prayed vnto God, and I know that he heard my prayer, and helped mee: Are you certaine that God did heare you when you cryed heretofore? Then you may be farre more sure of this, that if you crie againe, he will heare you againe, else hee should not be *Iehouah*. If he haue beene yours once, he is yours still, and will be yours for euer.

Vse 3. 3 This is also for the terrour of the wicked. Is God *Iehouah*, constant and vnchangeable? Then looke what places proud persons haue had heretofore, the same shall they haue now, vnlesse they repent and get pardon in Christ. Hath God plagued theeues

theeues, and adulterers, and prophane persons, in former times? He is *Iehouah*: let them looke to it: it is his name and nature to hate and plague them that bee such euerlastingly: vnlesse there be repentance on their part, and pardon on his. Likewise, can any one say by experience, I fell into sin heretofore, and then I got a wound to my conscience, a blot to my name, and hurt to my bodye? Then as sure as God is *Iehouah*, without change, so sure make account to speed as ill in sinning now, as you did before. Many that doe steale before and were brought to shame, and could scarce saue their liues; yet when they are deliuered, will fall to it againe, but yet farre more closely (as they imagine) and with much greater skill in the trade: and then they thinke all shall be well. But who found them out before? Did not *the righteous* God that wil reward wicked men according ot their wickednesse? Then be sure, that as he hath already shewed his power, and iustice, and anger against their sinne, so vpon like prouocation, he will doe the like againe. Let not them looke for better successe in their latter sinnes than in the former, since God remaineth constant, and is both able and ready to punish them.

So some haue plaid the filthy persons, and God hath shewed it to men, to their discredit: will they then fall to it againe, & thinke they can hide it? No, they shall not, for God will reueale it. Though they may thinke God will be careless of them, yet hee will not be careleste of himselfe, and his owne Name. As sure as he is *Iehouah* that brought them into the pikes before, so sure, if they turne againe to their filthy vomit, hee will bring them to shame againe, either in this life, to make them repent and iudge themselues: or if not, then sure in the life to come, where the burthen shall be much more heauie and intolerable vpon their conscience, and shall presse them downe to hell. It is a wholsome medicine for such sinners, to come to shame here, that (if it may be) they may be brought to repentance and amendment.

So much for the name of God, *Iehouah*: that hee is without change, or shadow of change: what euer he hath done, he doth, and will doe the same for euer. Iames 1.17.

Thy God.

THe former argument of obedience was taken from Gods nature, that he was eternall in iustice to punish sinners, and

in mercy to reward his children. Now this is from his goodneſſe, *I am thy God*, Almighty indeed I am, infinite, eternall, and perfect, yet ſo, as that I abuſe my ſelfe to take care for thee, to haue a louing heart towards thee, and to be thy father, and to make thee my childe; to bee thy husband alſo, and to make thee my ſpouſe; one that haue promiſed to giue thee all good things, and to remoue all things from thee, this is to bee thy God. If God had ſet downe onely his infinite maieſtie and greatneſſe, and his glorious incommunicable Name, that would haue feared vs; and made vs flie from him: but now he encourageth vs by this that he is our God, and giues vs theſe commandements for our owne benefit, and becauſe he loues vs, to ſubmit our ſelues vnto him and with all willingneſſe to ſerue him.

Doctrine. If we will ever obey God in ſoundneſſe, then we muſt know him to be our God.

The Doctrine hence gathered is, that if euer we will obey God in ſoundneſſe, then wee muſt know him to be our God, to haue a tender care ouer vs, to loue vs, and that we ſhall ſpeed beſt, when we yeeld moſt obedience to him. And this reaſon *Moſes* ſtill vrgeth vpon the *Iſraelites*: thou muſt obey him, and heare his voyce, for he is the Lord thy God, and loues thee, and careth for thee

Reaſon will ſhew this: for if wee heare that God is infinite in power, and do not withall know that he is our God to vſe his power for our good, then it makes vs feare, becauſe we know not where to hide our ſelues from him; when wee heare his infinite iuſtice, we quake and tremble: as nothing vexeth the thiefe more then to heare of a iuſt Iudge, for then he hath no hope of eſcaping vnleſſe hee haue a pardon, and know that the Iudge comes to deliuer him, and to doe him good. Alſo when we heare of Gods patience, and goodneſſe, and mercy, this will be but a vexation to vs, vnleſſe we know that he is good and mercifull to vs. This addeth to the griefe, to heare that God is good, if we muſt not feele it. For then the wicked heart obiectes thus: They preach much that God is mercifull, gratious, &c. but what is this to me, that he is ſo to others? I am ſure he is not ſo to me; I ſhall fare neuer the better for it. This vexeth the guilty conſcience, to heare that ſuch good things are layd vp in ſtore for Gods children, and yet he muſt taſte of none of them: As for a begger, that hath nothing, to heare tell of large Poſſeſſions, and great reuenewes, that muſt be left to ſuch and ſuch a one, this is tedious vnto him, and makes

his

his misery more bitter. And in this case, till men be perswaded that God is their God, they count it bootlesse to pray: and as for giuing of thankes, they want matter and argument. So that nothing can moue or allure vs to seeke God, till we know that he is good to vs and will giue us saluation. Therefore if euer we would yeeld any chearefull obedience to God, let vs labour to feele the truth of that which God speaketh, that he is our God, our Sauiour, and hath done, and alwayes will doe more for vs, than any other can, and therefore we will obey him aboue all.

To this end then we must examine whether God hath wrought those things in vs, which he doth in those whose God he is. As first, for God the Father, he regenerates, and begets vs anew by the word of truth: try then whether we haue this note in vs, or not. Doth the word of God abide in vs? Hath the immortall seed made vs new creatures, and begun to worke immortalitie in vs? Then conclude, Sure God is our God. *Vse* 1. Iames 1.18.

Secondly, God sheds his loue abroad in the hearts of his children & makes them cry *Abba* Father. This is not so in men: they when they beget a sonne, cannot beget a child-like affection in him: but oft-times the children are rebellious and stubborne: but if God beget a child to himselfe, by the seed of the word, hee makes him affected to him, as to his father. If then we haue this affection to God, that we seeke vnto him, relie vpon him, and loue him as our father, certainely this is his worke, and we are his children. Rom. 8.17.

Also God the Sonne, Christ Iesus where he comes, he kils sin, he abates our lust and worldlinesse, and workes a fresh spring of grace and holinesse: but if we feele no worke of his death in vs to mortifie our sin, then how can we know that he died for vs? If the power of his resurrection haue had no effect in vs for our sanctification, how can we beleeue that he did rise againe for our iustification? So for God the holy Ghost, where he commeth, he conuinceth the world of sin. Before a naturall man can say much for his sin, he can defend it, and hath wit to alleadge many things for it, and will hold vp his head in maintenance of it: but when Gods spirit once entreth into the heart, that sets him downe, and makes him he cannot looke vp, till hee haue confessed his sinne, and craued pardon, and beene ashamed of it thoroughly. But many there be that would be thought to haue Gods spirit, yet will not Galat. 5.24. Iohn 4.14. Iohn 16.8.

be reproved: but that is verified of them, that is ſpoken of the foole in the Proverbs 27.22. *Bray a foole in a mortar as wheat is brayed with a peſtle, yet will not he depart from his folly.* But if Gods Spirit reprove and checke thee for thy ſinne, and make thee feare; bleſſed art thou, for God is thy God.

Oh, but I am more troubled and terrified now than I was before. True; and it muſt be ſo. For Gods Spirit, where it takes place, muſt needs convince men of ſinne. For it is not (as many thinke) a matter of wit to ſtand in defence of ſin, and be able to ſpeake for a bad thing, but it is a matter of luſt; for where luſt hath dominion, it whets the wit to ſpeake for it, and the divell helps: but if Gods Spirit come once, it drives men to a plaine confeſſion, & caſts down Sathans ſtrongeſt holds, 2 *Cor.* 10.4.5. & then luſt maketh the wit no more. Alſo the fruits of the Spirit are love, joy, peace, &c. Then try thy ſelfe in theſe things; not to have beauty & ſtrength, (for a Bull or a Lion is ſtronger than a man, and many other beaſts too) but to have patience, & gentleneſſe, and a moderate ſpirit to adorn thy minde, theſe be true ſignes of Gods Spirit. Alſo the holy Ghoſt makes us to cry *Abba* Father; it makes us able to breath out our requeſts unto God, and to poure out our ſupplications before the moſt High: if we have this Spirit of prayer, then it is plain the holy Ghoſt is ours. So that, if God the Father hath regenerated us, and Chriſt hath killed our ſinnes, and the holy Ghoſt hath made us aſhamed of them, to confeſſe them, likewiſe if it work in us love, & patience and moderation of our affections, and make us able to pray unto God, then God is our God, & this will make us obey: but if this be ſhaken, all is ſhaken: for this is the foundatiõ of al obedience.

Galat. 5.22. Rom. 8.15.

But men will ſay they have faith, and beleeve in God: which if they had, it would bring forth obedience, & have works. For how can they chuſe but obey God, if they hold this ſure, that God loveth and regardeth them, and will give them reward for every good thing that they doe? And this every one muſt performe, that will ſay, God is my God.

Vſe 2. And here is to be removed the injurious dealing of the Papiſts: who, as themſelves are juſtly debarred from the aſſurance of Gods mercy, becauſe they reſt on their own merits, ſo would they deprive all others of the comfort of perſeverance, making this a certain point of their religion, that no man ſtands certain of:

of ſalvation: and by this meanes they hinder men from cheere-full obedience, and cut off all ſound thankfulneſſe.

Which brought thee out of the land of Egypt, out of the houſe of bondage.

NOw hee proves himſelfe to be their God, becauſe hee had done ſo wonderful things for them, in their marvellous deliverance, that though *Pharaoh* and all Egypt was againſt them, and (which was worſt of all) their owne unbeleefe, yet God broke thorow all, and ſet them free.

Out of the land of Egypt.

THis Egypt was a Country ſubject to much idolatry and ſuperſtition, and therefore exceeding dangerous to dwell in. *Exod.* 20.7,8. In which reſpect Rome is compared unto it, as to Sodom for filthineſſe, *Apoc.* 11.8. Hence we learne that it is a great favour of God to bee delivered from idolatrous places. Though they had enjoyed there as great commodities for their bodies, as they were preſſed with burdens & bondage, yet this were a preferment to be drawn out of ſuch perill of their ſoules. *Ioſhuah* 24.23, reckons it among the principall and memorable mercies of God to *Abraham*, that he brought him out of Vr of the Chaldeans, where his anceſtors ſerved ſtrange gods: yet it was a Country very fertile & delightfull, wherin his kindred & acquaintance dwelt; and his owne native ſoile, wherin he had beene borne and bred. For they that converſe and abide in ſuch places are in danger to be corrupted with that peſtilent contagion, *Apoc.* 18.4. as the Iſraelites had been, as appeareth by the golden Calfe which they were ſo ready to make in the wilderneſſe: or elſe they muſt daily vex their own ſouls, and bee vexed by others, as *Lot* was for the corporall uncleanneſſe of Sodome.

Doctrine. A mercy of God to be freed from dwelling in Idolatrous places.

And therfore juſt cauſe have we to magnifie the Name of our gratious God who hath freed us from as great a perill, with leſſe difficulty, and more eaſe. We are tranſlated out of Egypt and Babel, yet without travel or journey. Our places are ſwept from that uncleanneſſe at home, and Ieruſalem is come to be ſituate in our land amongſt us.

Vſe 1.

This alſo ſerves much for the reproofe of them that onely looke to their bodies and preſent eſtate, without any regard to their

Vſe 2.

their ſoules: and therefore whither ſoeuer their commodities lead them, there they plant themſelues. Be the townes or families neuer ſo ſuperſtitious, that is not reſpected, ſo that gaine and honour may ariſe to them from thence, there they will dwell, and there they will match their children. But *Abraham*, Gen. 24. 8. was moſt carefull to avoyd this, as appeareth by his charge to his ſeruant, *Beware thou bring not my ſonne backe to the countrey from whence I came.*

That was the land of his nativity, wher himſelfe had bin borne, and brought vp: there dwelt his countreymen, acquaintance, and friends; and yet he would not ſuffer his ſonne to bee there planted, from whence he himſelfe had bin tranſplanted: not becauſe there was no likelihood of wealth or liuing, but becauſe there was perill of ſinfullneſſe and infection, as he well knew by former experience in himſelfe and his anceſtors. And therefore the very motion of reducing *Iſaack* back thither, moued him to giue ſo earneſt a charge to his ſeruant to bee very wary to auoid it. As if he ſhould haue ſaid, So farre as thou doeſt reſpect duty towards me, ſo farre as thou meaneſt to diſcharge the truſt committed to thee, ſo farre as thou beareſt any loue or tender affection to my ſonne, ſo heedfully looke to this, to make no concluſion for *Iſaack* to returne into thoſe countries.

Out of the houſe of bondage.

Doctrine. God will deliuer his children out of all miſeries.

IN that God deliuered them from this bondage, notwithſtanding the extremity of it, this doctrine is gathered, that whatſoeuer miſery Gods children be in, yet in the beſt time he will deliuer them: this is not written for them, but forvs.

They were vnder a long and ſtrong affliction for many yeares ſpace, vnder Tyrants that whipped their bodies, and ſcourged them, and put them to labour aboue their ſtrength, and (which was a moſt intolerable vexation) made the parents drowne their owne children. None euer intreated any ſo ſpitefully as they were vſed, yet we ſee god deliuered them. So in the Pſalme hee ſaith, *Many are the troubles of the righteous, but God deliuereth them out of all.* It is not their wealth, nor mony, for of that they are oft-times bare enough; nor friends, for ſometimes they haue none; neither yet their ſtrength, for they are often weakned and brought full low: but God will deliuer them, Let men get righteouſneſſe,

Pſal. 34. 19.

teousneſſe, & faith, and the ſpirit of prayer, though they were in an iron furnace under *Pharaoh* his tyranny, in an houſe of bondage, let them but cry, and from thence God will deliver them.

So in *Eſters* time, a wonderfull affliction it was, that the day of execution was appointed, when all the godly ſhould be put to the ſword, not one to be left alive. But now, when they could cry unto God, and had none elſe to goe unto but onely to him, and him they would goe unto, and ſtay upon, knowing that he could helpe them if he would, and would alſo for his promiſe ſake deliver them: then we ſee, the day that was appointed for their ſorrow, turned to their joy; that which was purpoſed to bring deſtruction upon them, brought deſtruction upon their enemies; and the day of their moſt extreme miſery, proved to be a day of their moſt joyfull deliverance.

And it muſt needs bee ſo: for elſe God ſhould loſe the end of his corrections, for he correcteth them to make them partakers of his holineſſe. But if he ſhould ſuffer them to pine away, and to eat up their hearts with griefe, this would not make them more holy, but more ſinfull: therefore he ſaith, hee will not let the rod of the wicked lie always upon the righteous, leſt he put forth his hand to evill. Noting, that if the godly ſhould be too much afflicted, they could not hold out, but would turne aſide to ſinfull courſes. But God, who is the father of all mercy, will not lay more on his children than they are able to beare, nor afflict them further than ſhall turn to their profit; and will with the tentation make a way to eſcape, 1 *Cor.* 10. So he ſpeaketh in another place, *Eſay* 57. 16. *that hee will not alway chide, leſt the ſpirit ſhould faint before him*: Shewing, that if he ſhould not moderate the croſſes of his Saints, they would faint, and periſh utterly; and then he ſhould bee diſappointed of his owne end and good purpoſe towards them. *Reaſon.* Heb. 12. 10. Pſal. 125. 3.

If a man in taming his Colt ſhould breake his back, or otherwiſe ſpoile him, the maſter ſhould not onely hurt his beaſt, but alſo hinder himſelfe: in like manner, when God comes to his own elect, which before their calling *are* (as *Iob* ſpeaketh) *wilde Aſſe-colts*, untamed and unruly; he will maſter them, and humble them, and make them ſtoop; but he will not breake, deſtroy, or conſume them: for then the damage were his own, he ſhould croſſe his own purpoſe, which is to bring them to holineſſe and life eternall. Iob 11. 12. Heb. 12. 2.

Therefore

Therefore Gods children may be assured of comfort; and a happy end shall follow an uncomfortable beginning; a joyfull deliverie shall come in stead of a grievous servitude.

Vse 1. The use of this is, to teach us never to faint under our crosses & troubles, be they what they will be, never be discouraged. God is *Iehovah*, that can helpe, though men will not: yea, though all were against us, as *Pharaoh* and the Egyptians were against *Israel*, and none would move the hand to aid us, yet his helpe is sufficient to prevaile against al. For, hath God delivered us from the yoke of sinne and Satan, and from bondage of unruly lusts? and shall not hee be able to set us at liberty from weake men, that can onely oppresse our flesh?

Hath hee removed the tyranny of sinne, which would have damned our soules, and cannot he give us refreshing from the miserie of our bodies? if God deliver from sinne, death and hell, never faint, as though he could not, or would not rid us from outward afflictions: if he have overcome the greater, the lesser shall not withstand him. If God grant us freedome from those things that are simply evill (as sinne is) and the cause of all ill: then it is easier to succour us against those which are medicines against evill, and are often turned into blessings.

So that if Christ have washed us from our sinnes, the worst and forest enemy, (for all the world cannot wash away one sin) then never feare these lesse matters.

Oh, but this makes me doubt whether I am Gods childe or not, because I have such long and fiery troubles: if God loved me, would he afflict me thus? Then looke to this people here, they were the best Nation under the Sun, and none so good as *Israel*, even then, when they were thus pressed under *Pharaohs* cruelty. All other people were but as thornes, they were the Rose: others were but harlots, they the Lords Spouse: yet they were afflicted, & that indeed to keepe them from ungodlinesse and worldly lusts, and consequently from damnation. So that, outward ease is no sure signe of Gods favour, else none should have bin so much in Gods favor, as the Sodomites, the Canaanits and such like, for they had all the ease, wealth, & outward prosperity of the world. And before the flood, *Caines* children had all the glory of the world on their side. They found out musick, and keeping of Cattell, and other Arts, & all must be beholding

Genes. 4. 20, 21, 22.

to

to them. They were the mightie men in the earth, and men of re- Genes 6.
nowne. But let vs keepe Gods fauour, let vs feare him, and pray vnto him, and then our long and ſtrong croſſes ſhall bring long and ſtrong comforts.

Secondly, let vs learne hence to prepare for croſſes, ſince Gods children may be ſore afflicted: elſe little doe we know how they will ſting vs when they come. It is our beſt courſe therfore to get wiſdome, while the price is in our hands, to labour to get patience, and to acquaint our ſoules with God, that we may ſeeke to him and wait for deliuerance at his hands. For that makes croſſes tedious and grieuous, when they hit vs on the bare: where as if wee had patience to beare them, and wiſdome to make a good vſe of them, and faith to empty our harts by praier, they would be eaſie. Nothing makes afflictions ſo burdenſome, as when they meet with an heart in which remaineth ſome ſin vnrepented, or ſome paſſion not ſubdued. But if with faith and patience we would yeld our ſelues to Gods will, wee ſhould be as quiet as Lambs, as Chriſt was: *As a ſheepe before her ſheerer* Eſay 53.7.
is dumbe, ſo he opened not his mouth. So *Paul* in the *Acts*, when Act 21.13.
they perſwaded him, not to goe to *Ieruſalem*, ſaid, *What doe you weeping and grieuing mine heart? I am ready to die for Chriſts ſake at Ieruſalem.* He could be content to giue his fleſh to be whipt, and his body to be impriſoned, yea, and his life alſo to bee ſacrificed for Chriſts ſake. Nothing could be too much or too deare to beſtow vpon him. *Vſe 2.*

Prepare therefore for croſſes, and we ſhall be able to beare them. But if we goe on in a fooles paradiſe, and thinke indeed this world is a vaile of teares to other, but to me it ſhal be a place of pleaſure: they muſt haue trouble, but I muſt haue eaſe: then, when in ſtead of ioy, we finde griefe that we looke not for; and we dreame of credit, but there coms nothing but contempt; we imagine that God ſhould lift vs vp higher and higher, and he caſts vs downe lower and lower; this caſts us into ſuch deſperate paſſions, that we are neither fit to ſerue God nor man.

All this would be helped, if we could thinke Gods Children haue in all times ſuffered afflictions; it is the lot of the righteous, and I muſt looke to taſte of the ſame cup, and therefore labour before-hand to get patience, and to truſt in God, and looke for helpe at his hand. Then we ſhould be like *Moſes*, that in all

thoſe

thoſe trials, when others were at their wits end for vexation and feare, was quiet and ſtill and God delivered him out of all, as he will doe us alſo, if we will (as he did) patiently ſubmit our ſelves unto him, faithfully truſt in him, and wait for his mercy.

So much of the preface. Now before we come to ſpeake of the ſeverall Commandements, it is very needful for us to know thoſe ſpeciall rules which ſerve for the true and right underſtanding thereof.

Rules for the better underſtanding of the whole Law.

The firſt is, that the Law is ſpirituall, reaching to the ſoule and all the powers thereof. For it chargeth the underſtanding to know the will of God: it chargeth the memory to retaine, and the will to chuſe the better, and to leave the worſe. It chargeth the affections to love the things to be loved, & to hate the things to be hated.

Secondly, the Law is perfect, and requireth full obedience of the whole man, not onely commanding the ſoule, but the whole ſoule, not onely to know, retaine, will, and follow good, but alſo to doe the ſame perfectly. So in condemning evill, it condemneth all evill; and in commanding good, it commandeth all good, in the fulleſt meaſure and longeſt continuance.

Thirdly, whatſoever the Law commandeth, it forbiddeth the contrary. As where all the falſe meanes of Gods worſhip are forbidden, all the true meanes are commanded. And where the ſanctification of Gods name is required, there all abuſe of his holy name is condemned. And the Law that forbids murder and crueltie, doth as ſtrongly command compaſſion and mercy: and ſo of all the reſt.

Fourthly, many more evils are forbidden, and many more good things are commanded in every Commandement, than in words is expreſſed: as under idolatrie, is contained all meanes of falſe worſhip: by killing, all hindering of life, and all unmercifulneſſe.

Fiftly, where the Law commandeth or forbiddeth any thing, it commandeth and forbiddeth all meanes and occaſions leading thereunto: as in the ſecond Commandement we are forbidden to be preſent in body at idolatrous Service, or to reſerve any ſpeciall monument of idolatry, or to be companions with idolaters. And

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on the contrary, we are here required to vſe good bookes written according to Gods word, and to be companions of the true worſhippers of God, which be ſpeciall meanes of keeping this Commandement.

So much for the generall directions belonging to the whole Law. It remaineth now that we come to the Commandements themſelves; the ſumme of them all is love, which is partly towards God, ſet downe in the foure firſt Commandements, and partly towards men, in the other ſixe.

Our duties towards God are ſet downe before our duties towards our neighbour, becauſe the love of God is the ground of our duties towards our neighbour, as appeareth, 1 *Iohn* 5. 2. *By this we know that we love the children of God, when wee love God and keepe his Commandements.*

Hence then it followeth, that ſuch as doe not love God and keepe his holy Lawes, can never rightly love their neighbours.

Alſo our duties towards men here joyned with our duties towards God, becauſe the love of our neighbour is a moſt ſure triall and proofe of our love towards God. 1 *Iob.* 5. 1. *Every one that loveth him that begetteth, loveth him alſo that is begotten of him.* Whence we are taught, that none can love God aright, unleſſe he alſo love his neighbour.

The firſt Commandement.

Now follow the Commandements, whereof the firſt is contained in theſe words.

Exod. 20. 3. *Thou ſhalt have no other Gods before my face.*

FRom the inference, that God will have them therefore keepe this Commandement, becauſe hee is their God, and had delivered them from the bondage and ſlavery of *Ægypt*, we learne: that the more goodneſſe God exerciſeth towards us, the more neerely we are to cleave to him. *Deut.* 10. 14. 15. *Behold, heaven and the heaven of heavens is the Lord thy Gods, and the earth with*

Doctrine. The more goodneſſe God exerciſeth towards us, the more neerely we ſhould cleave to him.

with all that is therein: not withstanding, the Lord set his delight vpon thy Fathers to loue them, and did chose their seed after them,
Deut.10. *euen you aboue all people, as appeareth this day, &c.* verſ. 10. *Therefore thou ſhalt feare the Lord thy God, thou ſhalt ſerue him, thou ſhalt cleaue vnto him, and ſweare by his Name.*

Vſe 1. THis ſerueth to teach vs that as they were to be ſtired vp to obedience for their deliuerance by *Moſes*, ſo we much more for our redemption by Chriſt: as wee are alſo taught, *Luke 1.74. That we being deliuered out of the hands of our enemies, ſhould ſerue him without feare all the dayes of our life, in holineſſe and righteouſneſſe before him.* For this is more excellent than the deliuerance out of bondage, by how much the ſtate of vnregeneration is more grieuous than their corporall thraldome.

In that, men tirannized ouer them: in this, the Deuill, ſin, and death: there the body onely was tormented, here the ſoule deadly wounded: there was ſome intermiſſion, this is perpetuall day and night; there death made an end of this miſery, here it begins it: that was felt, and therefore they were willing to be relieued; this ſpirituall ſeruitude is not perceiued, and therefore they will neither ſeeke helpe, nor receiue it when it is offered.

Vſe 2. This reproues them, who the more they be freed from outward miſery, the more they be in ſlauery to their inward corruptions, and leaſt ſubiect to Gods holy will. And therfore the Prophet, *Ier.5.5.* complaines of the great men, that they were the greateſt rebels againſt God: hee tooke off the yoke of want and miſery, and they ſhooke off the yoke of obedience.

Thou ſhalt haue none other Gods before my face,

1 Pet.3.15. THe drift of this Commandement is, that we ſhould ſanctifie God in our hearts, and giue him all things that be proper and peculiar to his maieſtie.

Firſt of the negatiue part: to haue none other Gods is, not to haue any thing whereon we ſet our delight, or which we eſteeme more than God. The doctrine from hence is, that we muſt ſuffer nothing to withdraw our ſoule, or any thing in vs, from God. For that is euery mans God, that euery mans heart is moſt ſet vpon. Whatſoeuer the mind of man is more caried after than the glory and ſeruice of god, that is another God to him. As

Doctrine. Nothing ſhould withdraw vs, or any thing in vs from God.

for

for matter of commodity, if a man set his hope, and his trust, and his heart upon his wealth, this is Idolatrie. As in *Iob* 31.24. *If I made gold my hope, &c.* So the rich man in the Gospell made his wealth his god, because he trusted in it, & did worship to it: for here he speakes of the inward worship of God in the soule. If one then rely upon wealth, & think himselfe safe when he hath it, & undone if it be taken from him; this is to make goods his God, & gold his hope. For if his hope bee gone with his goods, what was his hope before? If when his riches depart, his confidence also departeth; did he not say to them afore, Thou art my confidence? So covetousnesse is called Idolatry: not that men bow downe their bodies to it; but (which is worse) their soules and affections, their wit, memory, & understanding, yea al their faculties stoop to that, whereas they should only stoope to God. So that he that loves riches above measure, and sets his heart upon earthly things, is one of the worst sort of Idolaters. Luke 12.19. Coloss. 3 5.

In like manner, pleasure, honour, credit, and what other thing soever a man hunts after, more than after Gods glory, is another god unto him. As the Apostle speakes of some voluptuous persons, who would have thought it an injurie, if one had told thē that they worshipped not God, but their bellies: for they, no doubt, tooke themselves to be professors of Religion, and servants of God, as well as the best: howbeit the Apostle saith in plaine words, that they made their belly their god. For though they did not kneele down, & hold up their hands to their belly, yet they set themselves more earnestly to feed themselves, than to glorifie God: & were more grieved if they were pinched in a matter of victuals and good cheare, than to see the name of God dishonoured and blasphemed, or any sinne committed. So those that give themselves wholly to hunting, hawking, dicing, carding, or any such vain practices, they make these things their God. For they are more glad, when these things are effected according to their desire, than if any thing be brought to passe for Gods honour. And if they bee crossed in any of these things, they are more vexed and troubled with it, than for swearing, or stealing, or breach of the Sabbath, or lying, or any thing whereby Gods Law is violated. So *Ierem.* Chap. 17.5. to trust in any fleshly thing is idolatry: for saith he, *Cursed is he that maketh flesh his arme.* Why, may hee not doe so, and serve God too? Phil. 3 19.

No, saith he, *hee withdrawes his heart from God.* So that looke how much any one relieth upon earthly things, so much he forsaketh God: and in what measure he placeth his confidence in any thing else, in that measure he removes it from God.

2 Sam. 2. 4. All these ungodly men then be worshippers of false gods, and make those vaine things Idols to themselves. So even *Eli* was said to honour his sonnes more than God. Though hee were a good and holy man, yet being too indulgent to his children, in that hee contented himselfe onely to have admonished them for their faults, and did not proceed to punish them when admonition would not prevaile, (as became him being a Magistrate) he honoured his children more than God. Yet hee did honour God, and was a good man: but through infirmitie, and too much love of his children, hee was borne away from that care of the glory of God that hee should have had; and so did beare with them more than hee ought to have done; and this was that sinne, for which God so sharpely doth in word reprove and indeed correct him.

Vse 1. The use of this is, first to reprove all ignorant men, and unregenerate persons: it is certaine they have other Gods. For every unregenerate man depends either upon himselfe, or some other thing else, never upon God: as the Prophet saith of such, Habac. 1. 16. *They sacrifice unto their nets:* not that they did offer burnt offerings unto them, but because they gat much wealth by violence, they thought their riches came from their owne practices, and therfore imagined that God did not provide for them, but that they had provided for themselves: and so did not thinke themselves beholding unto God, but unto their owne hands that could finde meanes to get these outward things. So that every carnall man sets up himselfe, he doth nothing but seek and serve himselfe, and therefore is his owne Idoll, and another god unto himselfe.

This serves also to humble Gods children daily with the consideration of it: for who liveth so holily, that doth not sometimes feare men more than God, & that doth not often depend too much upon outward meanes, and hath not too great a love of earthly things?

3. Thirdly, that we may keepe this Commandement, wee must 1. Cor. 7. 13. learne to use all outward things as though we used them not; that

that so our minde and affections, and judgements may be ready to serve God, and we may be also prest to do his will. For whosoever sets himselfe to root in the earth, and to lust after worldly things, his heart will be so occupied and forestalled therwith, as that if he be called to any service of God, he must say, *I have married a wife, and cannot come:* my Farme & mine Oxen will not let me come: and all this while he sets up a stradge god. But then shall we obtaine to a sincere (though not perfect) obedience to this Commandement, if wee can come to deny the world, & never to trust to these things when we have the. (for the abundance of them cannot help us without Gods blessing) nor to be discouraged and cast downe though they be all taken away; because the want of them shall not hurt us, if God bee with us: for we live by his blessing, and therefore we must set our selves onely to rest on him and not to leane to any creature. Luke 14.

Before my face.

BEcause this is the most spiritual Commandement, and doth most presse upon the heart, and wee are most ready in this matter to dissemble with men, and deceive our own souls, therfore God doth more neerely urge it, and saith, before me.

Hence we learne, that it is not enough so to behave our selves, as that no impietie break forth from us before men, but we must look to our hearts, and see that no impiety come in Gods sight. For a man may preach, and exhort others to the love of God, & yet if he do this for vaine-glory, and not for Gods glory; to get promotion to himselfe, and not salvation to Gods people, he at that very time sets up an Idoll in his heart. For God searcheth the heart. Therefore *David* saith to *Salomon*, See that thou serve God with an upright heart; or else, for all thine outward obedience, thou shalt doe as good as nothing. For God hath a speciall regard of the heart, and doth as well discerne the most secret things of the soule, as any man doth the outward actions of the body. S. *Ieremy* chap. 17. verse 10. *I the Lord search the heart.* God doth not looke on the outside onely, but on the inside also. Shewes cannot deceive him. If we say, and sweare, and protest never so much that we love and feare him, if this be not in our soule, it is not before his face; but in his sight there is nothing but hypocrisie and dissimulation. For men first looke to the outward

Doctrine. We must not onely carry our selves well before men, but our hearts also must be upright in Gods sight. 1 Chro. 28. 9.

outward behaviour, and hence descend to judge of the heart: but God first approves the heart, and then the outward action. If we see good things outwardly, we are bound in charitie to thinke well of that man, but God will first see uprightnesse, and then he will account well of the actions that we do outwardly.

Vse 1. This then overthroweth them, that thinke if they can carry themselves that men cannot blame them, then all is well: whereas this is nothing. For God saith, *Cleanse thine heart from iniquity O Ierusalē, that thou maist be saved.* No outward washing can do any good, until the heart be first well & throughly cleansed.

Ier. 4. 14.

Vse 2. Secondly, this teacheth us to carry our selves warily, and to feare as well secret, as open sinnes, because all secrets are open to God, and every hidden thing is manifest before his face. This meditation helped *Iob*, that he would not allow so much as a wanton looke, or by-thought: for he considered that God beheld all his wayes, and told his steps; neither could hee be delivered from his Highnesse. If God had seene them onely, and not taken any great notice of them, it had not beene so much: but as he saw them, so hee kept them in such a remembrance, as that according thereunto *Iob* should receive his reward. In this regard *he made a covenant with his eyes*, and did walke in feare continually, and would suffer no vanity or filthinesse to enter into his heart. But the want of this perswasion, that God lookes alwayes fully upon us, is the cause why men have so many covetous, so many craftie, and cruell thoughts, and such impure cogitations: yea, many are not afraid not ashamed to thinke, and say, that Thought is free But they shal finde, that though it be free from men, it is not free from God; and that they shall be liable to the sentence of everlasting death and condemnation before Gods judgement seat, unlesse they be as carefull to cherish holy thoughts within themselves, as to performe honest actions; and as diligent in purifying their hearts in the sight of God; as they are in walking civilly in the sight of men.

Iob 31. 1. 2, 4.

Thought is not free.

The affirmative part of the first Commandement, To know God.

So much of the Negative part of this Commandement. Now followeth the Affirmative.

Wherein we are commanded foure speciall things, *viz.* To know God, to love him, to feare him, to trust in him. If we have these things in our hearts, then God beares the sway there, and

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is the chiefe commander of our soules and bodies. And first of knowledge: this Commandement enjoyneth every man to know God, according as he hath revealed himselfe in his word, both in essence, persons, properties and actions: and according to his knowledge, to compose his heart, and all his affections. As Christ saith, *This is eternall life, to know thee, and whom thou hast sent Iesus Christ.* He that knoweth God in Christ, hath the life of grace in him, which is called eternall life, because though it have beginning in this life, yet it shall never cease, but increase to an everlasting perfection. For if any one doe thus know God, how can he chuse but love him, and trust in him, and feare him, and doe every thing that he commandeth? *Psal. 9.10. They that know thy name, will trust in thee.* So that the cause why men put their confidence in God, is for that they behold his power, truth, justice, and all-sufficiencie: and these will neither put their confidence in any meanes, how lawfull so ever, nor yet fall to them that are unlawfull. *Doctrine.* Ioh. 17. 3. *Vse* 1.

As for others that doe not know him, they trust in the meanes when they have them, and murmure against God when they be deprived of them: 1 *Chronicles* 28. 9. *David* saith to *Salomon, My sonne, know thou the God of thy fathers, and serve him with an upright heart and a willing minde.* So *Iohn* 13. 17. *If you know these things, blessed are ye if you doe them.* Whereby is implyed, that though they should performe the duties which God requireth; yet if they did them not in knowledge and obedience of Gods holy word, they should gaine no sound comfort thereby, nor further their reckoning in the sight of God. This is the ground-worke of all Religion, and the foundation of true piety, to know God: for till we know him, we can never yeeld any faithfull service to him. Whereas whosoever knowes God aright, that he searcheth into the heart, and secret imaginations of the soule, will take heed how hee doth dissemble, and therefore hee will strive to get an upright heart, and hee will serve God with a willing minde. For why doe men so willingly serve great personages, and are ready to imploy themselves in their businesses? but because they thinke, that hence they shall have honour, credit, and gaine, as a reward of their services. If then we did faithfully consider that God giveth such excellent wages, as that no man can give the like; (for what doth he bestow

on them that feare him? He gives them his sonne, he gives them his Spirit, and grace in their heart, he gives them the blessing of this life, and eternall in the world to come) wee should serve him with a willing minde.

But on the contrary, the cause and the fountaine of all disobedience against God is, because there is no right knowledge of God. As *Hosea* complaineth in his fourth Chapter, verse 2. that *they lye, they steale, they commit adultery, and bloud toucheth bloud.* But what is the cause of this confusion? Because there was no knowledge of God in the land: and where men know not God, what can be looked for else, but all impietie against God, all unrighteous dealing against men?

Hosea 4.2.

Vse 2.

This justly reproveth all ignorant people, that know not how many persons there bee in the Trinitie, or at least they cannot tell what any of them did for them. They are not acquainted with the properties of God, nor with his actions, they never thought on his name, nor pondred on his truth, justice, power, mercy, and such like things. These may brag of love, and faith, and hope, and confidence, and patience: but they have none of them, for all good things flowes from this, that wee know God. Therefore *Paul* saith, 2 *Thessalonians* 1. 8. *That God will come with thousands of his Angels in flaming fire, rendring vengeance to all those that know him not, neither obey his Gospell.* These things follow close; Doth not one know God? then it is cleare he doth not obey his Gospell, hee maketh no conscience of it. Therefore an ignorant heart is alwaies a sinfull heart: a man without knowledge, is a man without grace: and this ignorance is so foule a sinne, as that it shall bee sufficient to bring Gods vengeance upon them: and how light account soever men thinke of it, God will condemne them for this, that they remain ignorant of him: for sure it is, that such men neither can, nor will have regard to his commandement.

3 Prov. 2.

And on the other side, this must stirre us up to call for wisedome, and to cry for understanding, to seeke for it, and to digge for it as for gold and precious stones. We must often read Gods word, and conferre and meditate upon it: which if we doe, it will give us understanding, and then we shall see Gods properties, his goodnesse, his love, his abilitie, and readinesse to helpe us, and so we shall be effectually drawn to trust in him. And indeed,

deed, this often meditating and thinking upon Gods word, is the next way to make us like God, and to renew and repaire the image of God in us. For by seeing Christ in the Gospell, we are changed into his image from glory to glory; and the more we know him, the more wee increase in being like to him. So long as we know in part, we are like in part; but when we shall have perfect knowledge, then we shall be perfect in holinesse, and perfect in righteousnesse, as he is perfect. As 1 *Iohn* 3. 2. hee saith, *Now it appeareth not what we shall be: but when hee shall appeare, we shall be like him.* And why like him? Because *we shall know him as hee is.* So that the perfection of knowledge will bring the perfection of holinesse; and the more wee increase in knowledge, the more all good things will increase in us: and if our knowledge were once perfect, we should be perfect, without weakenesse or infirmitie. 2 Cor. 3. 18.

The next dutie is love. That wee must *love God with all our hearts, and all our soules*, as is commanded, *Luke* 10. the reason is, because he is that *Jehovah* in whom we live, move, and have our being: he is our God that gives us all good things, and can onely free us from all sinne and miserie: therefore wee are bound to settle our whole love upon him. And indeed this is the chiefe dutie, and the best fruit of knowledge. For this worketh all chearfulnesse to obey, constancie in obedience, patience in suffering, and procureth acceptation from God for all our services. But because it is so plaine a duty, as that no man will deny it, it is best for us to shew some marks, whereby we may see in what measure we have attained to love God. Love God. Act. 17. 28.

The first may be, how we delight to seek God in the meanes, wherein he hath appointed to meet us. For in what measure we can offer our selves to God in those things wherein hee offereth himselfe to us, in that measure wee love him. If we be willing to aske all good things, and to seeke comfort at his hands by prayer, and to lay open our wants to him, and to poure out our soules before him: if wee be desirous to come to heare his word, wherein we may see his wisedome for our direction, his mercy for our comfort, his power for our defence, and for the subduing of our sinnes, and his riches to make us rich, and to supply all our wants; then we doe indeed love God: & the more we can rejoyce in these things, the more we love God; and the Markes to know whether we love God or no.

leſſe we delight therein, the leſſe wee loue him. So for the word and Sacraments, wherein Chriſt Ieſus offereth himſelfe vnto vs, to make vs partakers of his bodie and bloud.

Would wee then trie how wee loue God? Wee may trie it by examining what deſire we haue to theſe things. Would we come to this banquet of the heauenly King, to eat the body, and drinke the bloud of his Sonne, that is ſet before vs, rather than to the table of an earthly King, to taſt of ſuch cheare as hee can make vs? Then this affection is truly in vs, becauſe wee haue a ſound delight to come where hee is. For in theſe meanes God doth offer himſelfe vnto vs, and commeth to abide with vs as Chriſt ſaith, that hee and his Father will dwell with vs, and the holy Goſt alſo will come into our hearts.

Iohn 13.23. 2 1 Iohn 5.3.

The ſecond note whereby we may trie our loue vnto God, is obedience. As Chriſt ſaith, *Iohn* 14.21. *He that loues me, keepes my Commandements*: he then that keepes Gods Commandements beſt, loues God beſt. But if any one ſay, that hee loues God as well as the beſt, and yet will deale falſly, and lye, and diſſemble, and let his heart runne after his couetouſneſſe, if no good communication proceed out of his mouth, but onely froward, and wanton, and vaine ſpeeches: let him know aſſuredly, hee deceiueth himſelfe, and the loue of god is not with in him. The loue of God, whereſoeuer it is truly ſeated, will cauſe obedience vnto his word.

If one ſhould ſay he loued the King as well as any ſubiect, and yet would alway be either practiſing, or inuenting treaſon, could wee beleeue him? No more may we beleeue, or once dare to imagine that thoſe that commit wickedneſſe, and walke in the paths of vnrighteouſneſſe, either are or can be, the friends of God, ſo long as they continue in their vngodly courſe. Nay, ſo farre as a man allowes himſelfe to doe any thing contrary to the Commandements, ſo farre as he is a hatefull perſon, and an enemy to God. *He that hath my Commandements and keepes them*, ſaith Chriſt, *he loues me*, *Ioh.* 14.21. and *Pſal* 81.11. he proueth that the people would none of him, becauſe they would not hearken to his voice.

3 A third note, whereby we may diſcerne our loue to God, is the loue we beare to his children. 1 *Ioh.* 5.1. *Hee that loues him that begets, will loue him that is begotten of him.* If then wee finde in our

hearts

hearts a good affection to Christians, because they are Christians, without any respect what they have beene, or may bee unto us: if we esteeme of them, because they beare a love to Gods word, and have the vertues of Christ shining forth in their lives; as love, patience, meekenesse, temperance, and such like, it is an undoubted testimony unto us of our true love to God. But if wee love not Gods children, whom we have seene, it is certaine we love not God, whom we have not seene. Yea, though we professe never so much love in shew and speech: yet if we doe not withall performe the duties of love and mercy to our brethren, when wee see them in need, we neither love God nor them: for so saith the holy Ghost, 1 *Iob.* 3. 17. *Who so hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* 1 Iob. 3. 14. 1 Iohn 4. 20.

A fourth marke is, If we love Christs comming, if we can willingly desire his appearance to judge the quick and the dead. For whatsoever our hearts is truly set upon, we cannot but be exceedingly desirous to have it with us. Love is such a band, as doth tye and draw the minde unto that which is loved. And therefore when *Paul* felt the love of God shed abroad in his heart, he desired earnestly to be dissolved, and to be with Christ. So likewise in the *Revelation* 22. 17. the Spirit, and the Bride say, *Come Lord, come quickly.* And even in the naturall marriage, in which the love is much more weake and slender, this is manifest, that if the wife love her husband, when he is gone farre off, she will be very desirous of his return. If this be so in this marriage (where there bee many infirmities and crosses) that they long and wish for the company one of another; how much more in the spirituall? where there is perfection already in the Husband; for hee is full of love, and all goodnesse, and happinesse, and will likewise free his Spouse from all miseries, wants, and infirmities; (when we shall bee joyned fully together) and fill us full of all vertues and graces. In this marriage, I say, how can one chuse but long after this perfect and happy meeting? How can hee that hath any love and assurance of these things, stay himselfe? but hee shall bee ready to flye up into heaven, and the flame of his desire will burne above the clouds, to wish that God would come and dwell with us. If the Wife 4 2 Tim. 4. 8.

should

ſhould ſay, I love mine husband as well as any, but ſhee cannot endure to heare of his comming home, and it would make her ſicke to be ſent to him, or to underſtand that ſhe ſhould ſhortly meet with him: who doth not ſee that this were meere diſſembling, and no true love indeed? For ſo farre as a wife doth love her husband, ſo farre ſhee will deſire his company. So if wee will beare others in hand, that wee love God above all, and no man loveth God better than we, and yet nevertheleſſe have no deſire to come at him, neither would have him by our wils to come at us; what love is this? It is very weake, or none at all. Wee muſt therefore pray and endevour that wee may long and wiſh for the comming of Chriſt Ieſus. For God hath given this to others of his children, that were as weake as we; that when they did thinke of their good eſtate and freedome from all ſinne and miſerie, as alſo of the perfection of all happineſſe, which they ſhould enjoy in the life to come, they were ſo inflamed in their hearts, as that they vehemently deſired his preſence, by which they ſhould be delivered from all their woes, more than any Woman could deſire the comming of her Huſband.

The fifth and laſt note, whereby we may try our love to God, is to conſider how we ſtand affected to that which he hateth: as we are taught, *Pſal.* 97.10 *Ye that love the Lord, hate evil.* True it is, that we may love a man unfainedly, and yet not hate all that he hateth, becauſe his hatred may be unjuſt, or hee may exceed in the meaſure thereof: But God (wee know) is perfect, and hates nothing but that which is hate worthie: and abhorreth none, but thoſe that deſerve to be abhorred. Therefore we muſt try and ſee how we ſtand affected to the world. For the Apoſtle ſaith, he that loveth the world is an enemy to God: and *John* ſpeaketh to the ſame effect, 1 *Joh.* 2.15. *Love not the world, neither the things that are in the world: If any man love the world, the love of the father is not in him.* For as wel he that loves that which God hates, as he that hates that which God loves, oppoſeth himſelfe againſt God. Therefore we muſt ſee how we hate idolatry, covetouſneſſe, malice, pride, filthineſſe, falſhood, and ſuch like, for all theſe things God hates. But if one be ſo farre from abhorring lying, as that hee himſelfe will flatter and ſpeake faire before mens faces, but deprave them behinde their backes; if one

Iam. 4.4.

Pro 6.16.17. Pſal. 5.5.6.

be

be so farre from hating unthriftinesse, as that he will be a Gamester, and spend those things idly and wasthully, which God gave him for a better end, and for which hee must shortly come to a reckoning before his *judgement seat*: he that walketh in these or any such wayes, it is plaine, that hee hates not that which God hates, and therefore doth not love God.

The next dutie here commanded is the feare of God, which also proceedeth from knowledge. For as the sight of Gods goodnesse, and mercy, and truth, will enflame the heart with a love of him: so if one consider his greatnesse, power, and excellencie above all his creatures, this will strike his heart with a wonderfull reverence, and a great feare of his Majestie. The feare of God.

But concerning this feare, an objection must first be answered For 1 *John* 4.18. he saith, *Perfect love casteth out feare*: and *Luke* 1.74. *We are delivered from all our enemies, that wee might serve him without feares* To this wee answer, that perfect love casteth out a lavish feare indeed, and such as is in the divels, who tremble before God, but so, as they runne from him, hate him, and rebell more obstinately against him. Such also is in wicked men: when the threatnings of God arrest their evill consciences, and summon their wicked hearts, and draw them before Gods judgement seat; then they cast off all shew of love to GOD, and breake out into open persecution of Gods holy service and servants. Iames 2.19.

But it is true, that whosoever loveth God cannot chuse, but in the same measure also feare him. For the Spirit of God that perswadeth them of his favour, and worketh love, will declare his power and greatnesse, which will worke a feare and awe of him. It casteth out therefore the hellish feare that makes one flie from God, but it causeth that holy feare, which makes us to flie from sinne; *Prov.* 16.6. and flie to God, and to endevour to please him in all things. Wee must then love God with our whole hearts, and soules, and mindes, and withall have such a feare as must draw us unto him, and yet terrifie our hearts from committing any evill against him. It must bee a feare mingled with love and confidence, that must be holy, and crucifie and restraine all ill affections and desires. This is commanded, *Esay* 8.13. *Sanctifie the Lord in your hearts, & let him be your fear and* Luke 10.27.

your

your dread. The occasion of this precept was this.

Before in the Chapter he shews that there were feares and rumours of wars in the Land: whereupon the people, and King, and all did shake as leaves shaken with the winde, by reason of the great feare which was in them. Now then here he brings a medicine that will make them still and quiet; for the cause of their false feare was, because they were empty of true feare; and they were so exceedingly troubled with men, because they could not looke up unto God.

Isaiah 5 11. 13.

But in the twelfth verse, the Prophet saith to Gods children, Doe not you feare their feare. Feare not you the feares of wicked men; for they feare nothing but povertie, worldly troubles, outward disgrace, and a temporall death: these be base fears, and not worthy that the hearts of the children of God should be taken up with them, being but trifles: feare not these things then, nor yet them (that is wicked men:) feare neither the feares that wicked men feare, nor yet themselves.

But now, because the heart of man will feare some thing, and unlesse it bee very well armed, it will feare man, and the feares of man; therefore hee sheweth a meanes how to keepe us from all infection of such foolish terrours, and that is, to sanctifie God in our heart, and to let him bee our dread; that is, to give him the praise of his power, mercy, and truth; and of all his attributes; and then hee shall be our dread. For hee that will give God the praise of his power, will never feare the wrath of man; for he knowes Gods power is more able to helpe, than mans is to hurt; hee that gives him the praise of his mercy, will not faint in any necessity for he knoweth that Gods mercy will supply all wants. And hee that gives him the praise of his truth, will not be discouraged for any danger, because God hath promised to sustaine him in all, and to deliver him out of all.

Psal. 9. 15.

Doctrine. This is then to feare God with all our hearts: To feare him onely, and neither to feare wicked men, nor the things that they feare: for so farre as we doe feare either of these, we breake this commandement, and our hearts are void of the true feare of God, *Luke* 12.45. Christ saith, *Feare not them that kill the body, and after that are not able to doe any more,* But I will forewarne you whom you shall feare: *Feare him that after he*

he hath killed, can cast into hell. Where it is said (*that can kill the body*) it is not to bee understood, as though any man had any power in himselfe to kill it, but God gives them leave sometimes, and by his permission (for the humbling of his children) they are able to kill them. As if hee had said, This is the nature of men, that if they see an enemy grow powerfull and great, they are afraid, and thinke, how shall we escape? how can any be free from danger, when such persons are set up? But why should you be so troubled at their promotion? or why should you be afraid? When they have done their worst, what can they doe? the most is to trouble you a little, and to send you out of this house of clay to heaven: They can goe no further but to the killing of the body. But if you will feare profitably, and so as you shall bee the better for it, I tell you whom you shall feare, and I repeat it againe, that you may the better marke it: I say, *Feare him that after he hath killed the body, can kill the soule too.* And if you feare him, you need not feare men: for this true feare will cast out all false feare. So *Eccles.* 12.13. the holy Ghost saith, that *this is the end of all, to feare God, and keepe his Commandements.* And *Prov.* 1. *The feare of God is the beginning of wisedome.* Would we then have the beginning and perfection of wisedome, and the end of all? Let us feare God, give him the honour of his greatnesse, and tremble alway before his face.

There are divers reasons to move us, with all our strength and endeavour to get this feare of God in our hearts, drawne from the benefits which will flow from it, to every one which doth in truth embrace it.

Reasons to make us labour for the true feare of God.

First, *Prov.* 8.13. *The feare of the Lord is to hate evill, as pride, and arrogancie.* Where he sheweth, that in what measure any one feareth God, in the same measure hee doth loath and detest all evill: yea, not onely the open and abhominable sinnes which the world doth condemne, but the most secret and hidden. For he saith not, to hate evill, as murther and adulterie, but pride and arrogancie, those which lye in the heart, and doe not shew themselves to the world: yet he that feareth God, will hate them.

This is one excellent priviledge that hee hath, that feareth God, that he will not offend God, because he hateth what ever might

euer might displease him. So that hee is fenced against all secret wickednesse. As wee may see in *Ioseph*, though hee might Genes. 39. haue done that euill to which hee was solicited most secretly, so that no man could haue espied or perceiued it, yet hee would not for all the worlds consent: and the reason was, The feare of God made him hate it in his heart: and hating it inwardly, he would neuer practise it outwardly. So *Iob* speakes of himselfe, that hee could haue borne out oppression, and haue made all Iob 31. stoop to him, no man would haue gone about to find fault with him: yet he durst not for all that; for Gods iudgment was terrible in his eyes, and he could not be deliuered from his highnesse: and this was that that kept him from doing wrong, though no man durst haue gone about to haue sought reuenge against him.

2 Secondly, the feare of God, if it once thorowly do possesse the heart, will make one pliable and frameable to Gods will, though it bee neuer so contrary to his nature, and former behauiour: As the example of *Paul* will shew: for when God comes to him, and fils his heart full of feare and terrours, and strikes him downe to the ground, and lets him see his power and maiestie, and then after beginnes to reason the matter with him, and shewes that hee is a persecutor of Christ Iesus; then hee Acts 9. 6. is presently quiet, and saith, Lord, what shall I doe? That which all the preaching in the world could not doe, nor all the miracles that he had seene and heard, that did this feare of God worke in a short time, and so effectually change him in that little space, that hee neuer turned backe againe. Hee might haue thought, what would men say, if I should turne from persecuting to preaching? and all on the sudden to be a Minister of the Gospell, that was a persecutor? what will the high Priest say, from whom I haue letters? They may deeme me inconstant and to doe them iniury: and many other reasons might hee haue had to haue with-held him from obedience: but all is nothing now, the true feare of God cast off all obiections; for so it suppresses the lusts of the flesh, and makes the strength of sinne so much to abate, as that hee regards nothing in all the world, so that God may bee pleased, and himselfe may be reconciled vnto him.

So *Esay* Chap. 6. verse 5 God did send him about such a message,

message, as he knew would be full tedious unto him, and goe against his stomacke, namely, that hee must preach to harden the hearts of the people, and be a Minister of death to his nearers: which was as bitter as death to death, so as his flesh would never have yeelded unto it. But now God comes not onely with the bare Precept, for that would have done little good; the thing was so contrary to *Esay*: therefore hee shewes himselfe to him in a Vision, and lets him see his Majestie, in such a fearefull sort, as that he cries out, *What shall I doe? I am a man of polluted lips, and dwell among a people of polluted lips; I shall surely dye, for I have seene the Lord.* When he was thus thorowly terrified, and the pride of his flesh was beaten down with the apprehension of Gods fearefull Majestie, then when God askes, who will goe? hee is ready, and saith, Lord send me. And so God sends him, and he goeth immediately, and willingly.

There is no disputing now, nor reasoning of the matter. For all the objections that men make, (that they thinke that Gods Commandements be hard and grievous; and why should they deny themselves? why should they not have their pleasure?) come hence, that they feare not God, nor thinke of his Greatnesse. For if they could bring their hearts once to consider of his wonderfull power, they would soone stoope, all arguments would fall to the ground, and all would be quiet and still. For this will tame the fiercenesse and boisterousnesse that is in mens hearts, and make them gentle & calme. As we see in *Iob*, though he was a very good and patient man, yet when his flesh began a little to worke, and his heart was disquieted, and vexed by the words of his friends, then he would needs be dealing with God, he thought he had reason to speake, and imagined that he could say much for himself; he would fill his mouth with arguments, and faine he would have God to come to heare what he could speake in his owne defence, and hee would prove that great wrong was done to him. But now when God comes and declares his workmanship in the Snow and Ice, and some other of his creatures, as it were to let him see how childish hee was in the smaller matters, and ignorant in the creation and preservation of these least things, and therefore hee was a most unmeet man to call God to account, and that God must come

Iob 38.22,23.

to

to give his answer before him, that hee should sit in the seat of judgement and on the bench, and God stand at the barre: he was like to dispute well with God his Creator, that did not know the nature of the least of his creaturs. When God had argued with him thus a while, and he saw how great God was, & how excellent; *Iob* had no more to say, but now indeed he confesseth that he had spoken foolishly, but he would doe so no more, he would now be still, & be content to bear Gods hand, let him do what he would, if he would kill him, he was content to die, but he would never dispute with God any more. So wee see how quiet *Iob* was now, and what good and notable effects this feare of God will worke in our hearts, if it once soundly and throughly possesse them.

Iob 42.

Iob 13. 15.

Furthermore, God hath promised that he that feareth him, shall want no good thing. He may want that oftentimes which his wicked flesh would have. For indeed nothing is more hurtfull and pestilent to a man, than that which his flesh doth most eagerly pursue and hunt after, and with greatest vehemency desire: and on the contrary, nothing is more truely profitable and good for the soule, than that the flesh, and the lusts of it should be mastered and crucified. Therefore it is true, that he that feareth God most, shall sometimes want those things which his flesh would have, because they would do him hurt, but he withholdeth no good thing from him: that which indeed is good, and the word and wisdome of God shews to be good, and will by effect shew it selfe to be good, that he shall never want for him, not his. This alwayes bringeth Gods blessing with it whersoever it comes. So that, would wee be holpen against our sinnes, and have the pride of our flesh subdued, and bee quickned to obedience? Would wee be rid of all evill things, and want no good thing? the very path way that leadeth to these, is the feare of God: which is alwayes accompanied with the blessing of God, and brings it abundantly on us and ours, Psalme 112. verse 2. *His seed that feareth God shall bee mightie upon the earth: Mightie* will wee thinke? How can that be? What hath he to leave them? How can they be mightie, when he hath nothing to bestow on them? Yea, he hath enough: for he addeth, *His children shall bee blessed.* It is not lands & livings, and great possessions, that makes ones children great: for one

2 Psal. 34. 9.

may

many have them, and yet hee hath no promiſe, but that himſelfe and his children ſhall have the curſe of God upon them, while they live, and bee caſt into hell fire, and everlaſting damnation, when they die. But it is the feare of God that makes a man happy himſelfe, and that will leave a good and happy ſtate upon his children after him. For this brings the bleſſing of God upon himſelfe, and upon his ſeed after him, that they ſhall continue happy ſo long as they continue fearing God.

The uſe that we muſt make of this is, that ſo farre as we would *Vſe 1.* have our wants ſupplied, and have the bleſſing of God upon our ſoules and bodies, and abundance of all things both for this life, and the life to come; wee muſt labour to bring our hearts to the true and right feare of God, that we may tremble before his greatneſſe, and reverence and dread the great Name of the Lord of Hoſts.

The way to attaine to this is, firſt to deny our ſelves, to renounce utterly our carnall wiſedome, as he ſaith, *Proverbs* 3.7, *Be not wiſe in thine owne eyes: but feare God, and depart from evill.* If one will debate the matter according to the fleſhly wiſedome of men, and ſay, he hath reaſon to doe that he doth, then ſurely he will never have reaſon to be religious and ſerve God: for that is againſt his carnall reaſon. For *Salomon* would have no feare God: and how ſhould one come to doe that? He muſt not be conceited of his owne wiſedome; hee muſt not thinke well of carnall reaſon, not be ruled by it; for the wiſedome of the fleſh is enmitie to God in all things. Yea, the carnall wiſedome of a ſpirituall man is enmity to God and goodneſſe; and ſo long as one followes it, he ſhall never feare God. As wee may ſee in *Eve*, when ſhee would conſult with carnall reaſon, that the Divell had put into her head, and began to thinke with her ſelfe, ſurely this fruit hath a good colour to the eye, and it is pleaſant to the taſte, and I ſhall get much knowledge by it, and be made like to God, ſo that my ſtate ſhall be much amended; (for this the divell had perſwaded her of) then ſhe fals to eate the forbidden fruit, and to tempt her husband, and to doe any thing the divell would ſolicite her unto; and feares God no more than if ſhe had beene ſure there had beene no God.

The meanes how to bring our hearts to the true feare of God.

Rom.8.7.

The ſecond thing wee muſt doe to obtaine the true feare of God, is to aske it of him, to confeſſe that of our ſelves wee have

it not, but are altogether prophane: as Paul speaketh of all unregenerate men, that they have not the feare of God before their eyes, but thinke that there is no God, and live as if there were no God. Wee must then acknowledge, that by nature wee are altogether void of the true feare of God, and begge it humbly and earnestly at his hands, and then wee are sure to obtaine it. For he hath promised, *Ier. 32. 39. 40. I will give them one heart, and one way, that they may feare me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turne away from them to doe them good, but I will put my fear in their hearts, that they shall not depart from mee.* Since therefore we have his promise and covenant that he will put his holy feare into our hearts, and hee hath made good his word alwaies to all his servants that have faithfully sought it, though by nature, they were as sinfull as we: let us turne these gracious promises into fervent prayers, and then the Lord will surely bestow his precious gifton us, as well as he hath done to others before us.

Rom. 3. 18. Psal. 14. 1.

The last meanes to obtaine this holy feare is often to thinke and meditate upon Gods fearefull judgements, which hee hath executed upon sinners: for this will breed in our hearts a sense and awe of his Majestie. As to thinke, that God did not spare his Angels, being more excellent creatures, and farre exceeding us in glory and strength: but when they forsooke their place that their creator had set them in, and rebelled against him, hee cast them into hell, into extreame and endlesse torments: and keepes them fast linked and tyed in chaines of darkenesse, for a wonderfull great addition of paine, for all their sinnes at the last day. So the old world, when they forsooke God and his Lawes, and grew to be earthly minded, and to set their hearts altogether on the world, not regarding God nor Religion; in this generall Apostasie and departing from God, hee sent a generall floud, which did overwhelme and drowne them all, so that they could not escape the hand of his justice. So on Sodome and Gomorrah, when they grew filthy and prophane, and were full of idlenesse, and abused the good benefits of God, hee rained fire and brimstone from heaven, and devoured them all. And in all times when any country, or city, or particular person, set themselves to rebell against him, hee hath shewed him-

2 Pet. 2.

selfe

selfe terrible, by his fearfull vengeance, and plagues vpon them. Thus the often and diligent pondering vpon the threatnings and curses of God, and the most certaine and fearfull execution of them vpon impenitent persons, will soften our hearts, and draw them more and more to stand in feare of this great God. And if wee will thus denie our selues, and our fleshly reason, and pray vnto God for his feare, and labour to kindle his feare in our hearts, by calling to remembrance his fearefull, iust, and terrible vengeance vpon those that haue not feared him; this will at length bring our vnholy hearts to some dread and reuerence of Gods holy maiestie.

But that wee may not deceiue our selues, and thinke either that we haue not the feare of God at all, because we haue it not perfectly, or else thinke that we feare him, when indeed we doe not, it is good that we consider some markes whereby we may rightly discerne of our estate herein.

One true note of this feare of God is, to feare the word of God: as *Esay* saith, Chap. 66. verse 5. *Heare the word of God yee that tremble at his word.* As if he had said, I would that all my hearers would profit by the word of God, which I speake vnto them: but I know that none will make vse of it, but onely those that feare it. As also the Prophet *Habacuck* 3. 16. when he heard Gods threatnings, he feared, and his belly trembled, and rottennesse entred into his bones, and he was wonderfully dismayed and terrified. If then the threatnings of Gods word can terrifie vs, and make vs tremble and afraid to doe those things which he hath forbidden, or if when we haue committed sinne, they make vs confesse it, and humble our selues before God, this is an undoubted token of the feare of God. But if thou sayest thou fearest God, and reuerencest the Maiestie of the most High, and yet care not for his word, though it threaten never so much: nor for his iudgements denounced by his Minister; it is most sure that thou hast no feare of God in thy heart. Accordingly as God complaines by the Prophet *Amos*, that if the Lyon did roare, all the beasts of the field would tremble, but they were more beastly than beasts, and so senselesse that let God roare and roare againe as long as he would, yet they cared not, nor were afraid at all so that the beasts stood more in feare of the Lyon, than they did of God. When wee heare the threatnings

True notes of Gods feare.

Amos 3. 8.

of God denounced powerfully against couetous, deceitfull, and cruell persons, against fleshly minded men, who onely seeke for earthly things; and scoffers, swearers, liars and the like: if we did truely feare God, wee could not chuse but feare his terrible threatnings, as the Prophet did, *Psal.* 119. 20. and all the people, *Exod* 10. 9.

But herein most men bewray their shamefull hypocrisie, that if a great man did threaten that they should be cast into prison, and there lie all their life; or that they should bee put to death they would shake euery ioynt, and shew their feare in their face, so that no man could make them merrie in such a case, but they would lament bitterly: but let God threaten and protest, that he will curse them and damne them, and cast them into hell for euer, they are not a whit afraid, they can goe as chearefully, as though there were no danger: yea, they will make oftentimes a mocke and scoffe at these iudgements. What a plaine and palpable dissembling is this, that men will pretend to feare God aboue all, and yet will be much more afraid, if a man doe but threaten to exclude them out of their house, than if God threaten to turne them out of heauen? that one angry word of their Land-lord will feare them, but twenty threatnings out of the scriptures of God will nothing moue them nor worke vpon them. By trying our affections to the word of God, then wee may see our affections to God himselfe: either in loue, (for hee that loues Gods word most, may assure his soule that he loues God best;) or in feare; for hee that most trembleth, and is most humble at Gods threatnings, hee carrieth the greatest reuerence towards God himselfe, as hee also that puts greatest confidence in the promises of God, doth most faithfully trust in God.

3 Another sure marke of this true feare is, that it will cause one to depart from euill; so that hee will not onely confesse and say, Prou. 3. 7. indeed it is naught, and it is my fault, and my nature, and I would I could leaue it; but it will worke a seperation betweene sinne Pro. 16. 6. and the soule, so that hee will depart from euill, what danger soeuer ensue vpon it, and will not be allured by any reward to commit sin. In what measure the feare of God hath seasoned the heart, in the same measure it will worke a forsaking of iniquitie. Daniel 3 1 As wee see it plainly proued by the example of the three children. The case stood thus with them, that either they must bow

to the filthy Idoll, which was before them, or burne in that flaming furnace, which was prepared for them that would not worship it.

Either they must purchase and procure the wrath of God, or suffer the wrath and displeasure of *Nebuchadnezzar:* but having the feare of God within them, it gave them courage and boldnesse, that they feared not *Nebuchadnezzars* threatnings and power, but stood resolute for the cause of God; and shewed the King plainely, that they would not dishonour God, neither in hope of his favour, nor feare of his anger. If God would, they knew that he could deliver them: if he would not, yet this they let him know, that they would not incurre Gods displeasure, and danger of everlasting death, for feare of any bodily death.

But on the contrary side, so farre as any man hath not the feare of God, but feares man more than God, hee will upon every occasion runne to evill. As if one be in some fault, that hee thinkes he shall bee punished for, then hee will helpe himselfe by lying, and thinkes that he hath made a very good shift, if he can escape by that meanes. This is to make man a God, and God an Idoll; when one will seeke to make the face of man favourable by making Gods face angry and frowning. So they, that when they be in some distresse and need by povertie, will venture to help themselves, by breaking Gods Sabbath, by stealing, lying, flattering, and guile; this is plaine, that they feare the feare of the wicked, and doe not make God their dread: for if they did, it is most sure they would depart from evill. So, he that feareth God, no hope of promotion, or outward benefit can make him consent to wickednesse. As *Joseph* might in likelihood have been a gainer, and gotten much promotion, by yeelding to the wicked allurements of his mistresse: yet hee would not give the least marke of consenting, because he was afraid to sinne against God. So *Esa.* 51. 12. *Who art thou that feareth mortall man, and the son of man, which shall be made as grasse? and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?* Gen. 39. 9.

If we did rightly consider and remember the glorious and infinite power of God, and with *Moses, Heb.* 11. 27. looke upon him that is invisible, wee would no more feare the wrath of sinfull men, though they were never so mighty. But when men forget

God their Creator, and consider not the baseneſſe and weakneſſe of all mortall men that riſe up againſt him, then they will rather be ſervile to man in ſinne, to avoid his anger, than obedient to Gods holy will, to eſcape his indignation. Therefore in the *Revelation*, when he reckoneth up a great rabble of wicked perſons, and muſters a great hoſt of damnable ſinners, hee putteth the *fearefull* in the foreſront, and makes them the Captaines and Ring-leaders of all the reſt; Thoſe which be not fearefull to diſpleaſe God, and breake his law, but herein very audacious and preſumptuous: but for any good ſervice of God, or Chriſtian dutie to man, they be afraid to doe it; they be afraid to keepe the Sabbath, or goe to heare Sermons, leſt they ſhould be counted too preciſe: they will not ſerve God, leſt their old acquaintance and friends ſhould forſake them and their neighbours ſhould jeſt and laugh at them. This daſtardlineſſe and coldneſſe to doe good, but courage and readineſſe to doe evill, ſhewes plainely that they be void of the true feare of God. For if there be the leaſt diſcredit or danger for doing good, they will not be drawn unto it, though never ſo many reaſons be brought out of Gods Word to perſwade them. But let vaine perſons never ſo little perſwade them, to riot, intemperance, unthriftineſſe, or any other wickedneſſe which they have beene taught to forſake, and God hath threatned to puniſh, they will run headlong thereinto, and will not be reſtrained.

3 The third and laſt note of the true feare of God is, to delight in Gods Commandements and walke in his wayes; as he ſaith, *Bleſſed is the man that feareth God, And delighteth greatly in his Commandements.* Hee that hath no delight to walke in Gods wayes, but in his owne, and hath all his pleaſure in talking of his commoditie & profit, not of the Word, as though himſelfe were the God to be ſerved, and luſt had the ſoveraignitie and command of his heart, and not the Lord; ſuch have not the feare of God. But if one delight to conferre of Gods Law, and take his greateſt comfort in ſpeaking, thinking, and practiſing of his Commandements; ſuch a one may conclude with himſelfe aſſuredly, that hee hath that feare of God in his heart, which will bring him to everlaſting life.

Pſal. 112. 1. Pſal. 128.

Hence then the beſt man in this world may learne to confeſſe his weakneſſe, and to acknowledge his wants and defects in this behalfe:

behalfe: for that so much feare of men, death, povertie, and disgrace, shews a great want of the feare of God. This trembling at mens threatnings so much, and at Gods threatnings so little, that is in all men by nature: the great feare of losing earthly things, and the little feare of losing heavenly things; the much delight we have in matters of this world, & the little delight in the Law of God, testifieth to our faces, and shewes plainely that we have but a very little sparke of the feare of God.

These wants wee must see, and confesse, and run unto Iesus Christ, that made a perfect & absolute satisfaction, that he might supply our imperfections; and then of his fulnesse wee shall have enough to fulfill that wherein our selves come short.

The next and last dutie required in this first Commandement, is to trust in God with all our hearts, to put our full confidence in him, and relie wholly upon him, and him alone. This is commanded, *Proverb.* 3.5. *Trust in God with all thine heart, and leane not to thine owne wisedome.* Though thine owne reason tell thee, Now that I have great prosperitie and the world at will, I shall be safe: yet trust not to that, but make God thine onely stay. So *Psalm.* 1.7. *Blessed is that man that trusts in God, and maketh him his stay: for he shall be like the tree planted by the waters side, and shall not cease from yeelding fruit.* He shewes that he that trusts in God, shall be blessed of God, and shall be still in a flourishing estate: what ever heat, that is, stirres, and alterations, & changes, other men feele, he shall continue well, and bee alway fruitfull. And indeed this is a singular happinesse of a Christian, to bee fruitfull in good workes; and this is a grievous miserie, to be barren and unfruitfull. For this unfruitfulnesse proveth that men with-draw their hearts from God, and draw the curse of God upon themselves: but so long as one trusteth in God, hee shall have a continuall Spring, there shall be no winter, nor fall of the leafe unto him. Faith maketh a perpetuall Spring-time. For so saith the Prophet, *That his leafe shall be ever green.* So further he saith, *Psal.* 37.4. *&c. Trust in God, and hee shall give thee thine hearts desire.* He that would have what he can wish or desire, let him trust in God: for this entitleth him to all Gods promises, yea, it giveth him interest in God himselfe, and having him, he can want nothing.

To trust in God.

The way whereby we should come to this trust in God is, to

The first meanes to attaine to a sure trust in God.

meditate of his power and goodnesse, to know that he is able to helpe vs, though wee haue all the world against vs, and contrariwise, that vnlesse God doe helpe vs, all the world, and all the helpes in the world, shall be no furtherance to vs.

Then also to consider his exceeding great and precious promises, made to all them that put their trust and confidence in him: also to call to mind the happie successe which Gods people haue alwayes found in all dangers and distresse, when they haue wholy cast themselues vpon him: and likewise what snares and woes they haue beene cast into, when they haue set and stayed their hearts vpon lying vanities, and not fully rested vpon God. These meditations often arising, and nourished in our hearts, will bring vs at length to leane to him, and build only vpon him, who is our all-sufficient helpe and stay, and vnremoueable foundation.

Vse 1. The vse of this is to teach vs to labour to get confidence and trust in God, that so wee may haue our hearts desire, and may alway flourish; that though heat come, though temptations and calamities befall vs & all things seeme to be tossed vpside downe, yet so long as we can trust in God, and waite for mercie, we be in safetie: for so God hath said, *Psal.* 125. *They that trust in the Lord, shall bee as mount Sion, that cannot bee removed, but abideth for euer. As the mountaines are round about Ierusalem, so the Lord is round about his people, from henceforth euen for euer.* And speaking further in the same Psalme, of such as stay not their hearts and hopes on God, *that they turne aside after their crooked wayes, and the Lord will lead them forth with the workers of iniquitie.* It is euident then, that as vnbeleefe filleth the heart full of restlesse and miserable feares, and casteth vs into a raging sea of sinnes and sorrowes; so trust and confidence in God pacifieth, comforteth, and strengtheneth the heart, and keepeth vs alwaies safe and sure vnder his defence and protection, so as in the middest of troubles & dangers, we shall be able to say with the Prophet, *Psal.* 46. 1. *God is our refuge and strength, a very present helpe in trouble. Therefore will we not feare though the earth bee removed, and though the mountaines bee carried into the midst of the sea.* So much be spoken of the manifold mischiefes that vnbeleefe brings vpon men, and of the great happinesse which all they shall inherit, which haue their hearts possessed with confidence and trust in God: it is now profitable for

Psal 37.

vs

us to set downe some markes and notes of our trust and affiance in God.

The first is, to use all good meanes faithfully to serve Gods providence. No man is more diligent in putting all good meanes in practice, than he that hath a most constant and firme faith in God, as we see in *Iacob*, he had a promise that he should prevaile with men, sith he had prevailed with God; and should not now be called *Iacob* any more, one that takes man by the heele, but he shall be called *Israel*, one that so wrestleth with God, that he prevaileth with him. When *Iacob* received this promise, and did fully trust in God for his deliverance, yet he was not slacke in using any means that might pacifie *Esau*. Nay could he have used more wise and good meanes than he did? but still honest meanes. For forthwith he sends him presents to asswage his wrath, and sends them not all together, but sets a distance betwixt one and the other: that so this pause might make him to digest them the better, and his wrath might by little and little goe out: otherwise the flame might have beene so great, that it would have made him devoure and consume all, if they had come to him all at once. And further he commandeth them all, to doe obeysance, and call him my Lord *Esau*, in great wisedome and discretion: for, give a covetous man wealth enough, and an ambitious man honour enough, and you may lead him whither you will.

Notes of true confidence.

Gen. 32.

Likewise *Paul*, when God had promised to bestow upon him all that were in the ship, he would not neglect the meanes: for when the Mariners would craftily have gotten themselves away in the boat, hee suffered it not, but tels them, that if they went away, they should be all drowned, as they should indeed. For as God had appointed to save all, so he had appointed to save them all together, and by their staying together, one to help another. So for our feeding, hee that would say, he trusts that God would feed him, yet would not stirre his hand to put meat into his mouth, all men would say that he counterfeited: for he that trusteth that God will feed him, will eat that meat which God hath appointed for his nourishment. So that man which hopeth for a croppe, will not sit at home and be idle; but he that trusteth that God will give him a good harvest, will be diligent in seed-time, and performe other points of good husbandrie; and he that useth this in conscience to God, sheweth, that hee doth

Act. 27. 31.

trust

truſt in God. So for the ſoule: if you ſay, I truſt God will giue me euerlaſting life, then you will pray, then you will heare the word, then you will meditate vpon the word, and receiue the Sacraments: otherwiſe if you will perſecute the Miniſters of God, and bee troubleſome to thoſe that teach you, and bee careleſſe of all Gods ordinances, theſe words be but winde, you doe not truſt that God will ſaue your ſoule, what euer brags you make. And in truth, though there be many amongſt vs that ſay they hope to bee ſaued as well as the proudeſt, (as they that bee proud, alway thinke others as proud as themſelues) yet they doe but deceiue their owne hearts, they haue no faith in God for their ſaluation: for if they had, they would hearken, conferre, and learne, and keepe themſelues vnſpotted of this wicked world, and doe other things which God hath appointed as meanes for our ſaluation: and hath no more promiſed to ſaue any without them, than that one ſhould liue without meat.

2 A ſecond note of this true confidence is, Not to bee diſcouraged when wee want the meanes. As when we haue them we will not truſt in them, ſo when we want them we will not be diſmaied, if we put our confidence in God; for the heart is neuer diſmaied till the hope bee gone: and if God bee our hope, then ſo long as hee remaines, our comfort remaines, as we ſee in *Dauid*, 1 *Sam.* 30. When he was ſpoiled, all at once, of his houſe, goods, wife, children by his enemies; and his owne company were alſo readie to depriue him of his life, and to ſtone him to death, euen then hee comforted, and encouraged himſelfe in the Lord his God. All his preſent loſſes and dangers, did not ſo much diſmay him, as his firme confidence in God did hearten and ſtrengthen him. But this is the miſerable corruption of our nature, that if all theſe outward things be gone, then wee ſit downe diſcontented and diſcouraged, and thinke that our caſe is deſperate and wee vndone: but if riches and outward matters flow in, and we haue the world at will, then as the rich man in the Goſpel, we ſay though not in word, yet in deed, *Soule take thine eaſe, thou haſt ſtore laid vp for many yeares.* And why ſhould he giue his ſoule allowance to take it eaſe? Not becauſe his heart was full of Gods promiſes, for that had beene a good reaſon, and matter of ſound reioycing, but becauſe his barnes were full of corne & this was to withdraw his heart from God. For whoſoeuer placeth his ſafetie in his wealth,

makes

makes an Idoll of his wealth, and sets it up in the roome of God.

Therefore *Iob* proveth by this, that he did trust in God, for he did not rejoyce in his goods; hee was not glad that he had much gold, and many cattell, and grounds, for he knew that God did not love him one jot the better for that: and all his wealth could not keepe one crosse from him, or prolong his life one minute of an houre, and therefore he did not much rejoyce to see these things come in by heapes: and so when all was gone, hee had soone made his accounts, *God hath given, God hath taken, blessed be the name of the Lord.* When I had them, I was not the better, I did not trust in them; and therefore now they are gone, I am not much vexed: it was no part of my happinesse to have them; neither is it any part of my misery, that I have so suddenly lost them. But this our discouragement and murmuring, when wee want the meanes, shewes that we trust not in God, but in them: for if we live at Gods finding, who must provide for us but he? *No mans life consists in riches*, saith Christ. If God be our Father, and undertake to maintaine us, why are we not content with his promises? What though he keepeth things in his owne hands? It is because we know not how to use them. But this is the matter, we would be our owne Gods, (as it were) and live at our own finding. And in this case we be farre more foolish than our children: for they doe not trouble themselves to thinke, How shall I bring the yeare about? how shall I get provision for the next yeare? or, what if ill weather come? &c. But they are merry, and cheerefull, and trouble not themselves with distrustfull and needlesse cares, but make account that their parents will see them provided for, and not suffer them to want any needfull thing: and therefore when they need, they goe to them with hope, and have successe accordingly.

Iob 32 34.

Iob 1. 21.

Luke 12. 15.

Should we not doe so to God? If wee did in truth (as wee say wee doe) account him to be our Father, and trust in him, ought not we to give so much credit to him, as our children doe to us? Why should we not thinke our selves sufficiently provided for, if wee have his promise? If wee could indeed come to make him our trust, we should unload our hearts of much discontentment, and disquietnesse: and this would cause us to live farre more chearefully than now (by reason of our unbeliefe and distrust) we doe, or can doe.

The

The laſt ſigne, to know whether we truſt in God or not, is, to examine whether we ſeeke his love and favour: for that which any man maketh his truſt, that he doth moſt labour to obtaine. What doth any man ſpeake of moſt in the day? and thinke upon moſt in the night? and ſeeke after moſt in all his life? If it be lucre, then he truſts in lucre: So, that man that ſeeketh his happineſſe, and placeth his felicity onely in pleaſure, hee will moſt ſeeke and ſtrive to get his pleaſure, and is moſt vexed if it be taken from him. But he that truſteth in God, will labour moſt to get the love and favour of God, becauſe hee knoweth hee can have nothing from himſelfe, or any other, but onely from God. As in the 62. *Pſalme* and the 11. and 12. verſes, he ſetteth down reaſons why we muſt not truſt in man, nor in riches, nor in any outward thing: for *Power belongs unto God*, and mercy belongs unto God, and he will reward every man, not according to his wealth, or friends, but according to his workes. All the men in the world, and all the riches in the world, have no power to helpe us, unleſſe God put it in them; for all power is his owne. And ſo for mercy, there is no compaſſion of any man or Angell, which they have not from God; whatſoever kindeneſſe they ſhew us, we muſt confeſſe that it commeth originally from him. Since then, all power is reached from Gods hand, and all mercy is derived from him, that nothing neither can helpe us, or if it could, yet would helpe us, but ſo farre as he puts both the power and will unto it; therefore they that beleeve this, cannot but ſeek Gods favour: for then they are aſſured that nothing can bee able to hurt them. Yea, God can make all things (ſo farre as is profitable) willing and ready to doe them good.

The

The second Commandement.

Exod. 20. 4. *Thou shalt not make to thy selfe any graven Image, nor the, &c.*

In this second commandemẽt, all false meanes of Gods worship are cõdemned, & the true meanes required: The parts are the

- Charge,
  - Forbidding
    - Idols to be
      - made.
      - worshipped.
    - Superstition, and all will-worship.
  - Commanding all holy service: whereof some are
    - More ordinarie, as religious use of
      - Word.
      - Prayer.
      - Sacraments.
    - Lesse ordinary
      - Fasting.
      - Vowes.
- Reasons taken from Gods
  - Nature,
    - Iehovah, i. Eternall.
    - Mighty.
    - Iealous.
  - Works,
    - Generall in the whole Church.
    - Speciall rewards in
      - Iudgement against false worshippers.
      - Mercy to the true worshippers.

IN all which words is shewed by what meanes wee must worship God: namely, not after the inventions of flesh and blood, but according to the direction of his holy Word. And here is set downe a prohibition forbidding us to make any Image to represent God, or to helpe us in worship, or to have any superstition or will-worship, thereby to please him the better. The reasons ratifying the prohibition, are drawne partly from the nature of God, that hee

Images forbidden, either of God, or to helpe us in his worship.

is

is *Iehovah*: First, one and the same for ever in all his attributes and actions; and a *strong God*, (for so the next word signifies in the original) and therefore perfectly able to save and destroy; and a *jealous* God, loving chastitie in his Spouse with a most fervent love, and abhorring spirituall whoredomes with most extreme hatred. Partly from his workes, first generall to the whole Church, as taking them for his peculiar people, and marrying them to himselfe, which is implyed in that he cals himselfe their God. Secondly, from his speciall rewards, both in judgement against false worshippers, whom he will grievously plague in themselves, and in their seed, *to their third and fourth generation:* And also in mercy to the true worshippers, whom hee will wonderfully blesse, not onely in their owne persons, but also in thousands of their religious posterity.

Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heaven, &c.

Doctrine. Mans nature is prone to idolatry and superstition.

FIrst, in that God sets downe this commandement, so plainely in so many words, and confirmes it by so many strong reasons: hence wee may gather this generall Doctrine, That our nature is wonderfully prone to Idolatrie, and wee are very apt and ready to worship God falsely and superstitiously. For if it were not so, why should not he content himselfe to be as short here as hee is in most of the rest? But we see, for this and the Sabbath how amply hee sets them downe, bounding and fencing them on every side with strong reasons; which declares that he knowes us very willing, upon the least occasion, to breake out from keeping of them. As wee may marke: first he saith, *Thou shalt make to thy selfe no Image*. None might some carnall men say, indeed we will make no image of any earthly thing, for that is too base to represent God: but for heavenly things, they bee more excellent. Therefore to prevent this, God shutteth out all excuses, and saith, that no man must make the image of any thing, *in Heaven, or earth, or sea*, or in any place whatsoever. But yet flesh and blood would shift and say, indeed it is true, we must make no remembrance or image, or piece of an Image, or any thing to that intent to give it

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ny divine worship to it, and honour it as God: but wee honour them with an inferiour worship, referring the chiefe and highest to God himselfe. Nay, saith God, *Thou shalt not bow downe to them, nor worship them*: Neither give them the greatest honour, nor the least honour, nor any honour at all. So that God meets with every objection, that our flesh might have no pretence of breaking this Commandement left unto it.

Then the grievous threatnings that God useth to terrifie men from it, shewes that they are readie and willing to be drawne unto it, and that there is a strange proneneſſe and inclination in every mans nature to this sinne of false worship. So, *Deuteron.* 7. 25, 26. God labours with the people of Israel there, that when in the land of Canaan, they meet with Idols, covered with gold and silver, they should not covet one parcell of the plate, or meddle with it: for if they did, it would insnare them, and make them remember the Idoll, and from remembring, fall to liking, and at last to worship it. Therefore it is an abomination to GOD, and hee that will keepe a piece of gold of the Image, it is the next way to make him a worshipper of the Idoll.

This appeareth also by the examples of the children of Israel, which were in the Church of God, and the seed of *Abraham*: for all the World beside were heathenish, and the whole earth was overflowne with the sea of Idolatrie: But these Israelites were but a while among the Egyptians, and wee see how soone they were infected with their disease: But when God had puld them out of that hill of the world which was so stuffed with all such abomination, and brought them into the wildernesse where they were alone, and no people else provoke them to it: yet when *Moses*, that restrained them, was away but fortie dayes, they tooke libertie, and the lust that had beene smothered by his presence, now burst forth in his absence, and they gave themselves and their best Iewels to the erecting of an Idolatrous Calfe. And after, when God had brought them into the Land of Promise, and they had beene there a while, they could no sooner have any little time of ease and prosperitie, but presently they ranne a madding after the Gods of the land: so that GOD was faine, almost

most continually to keepe them under with affliction and trouble. And after when *David* and *Salomon* had reigned many yeares, and most faithfully eſtabliſhed the pure worſhip of God; it might have beene thought that in that ſpace all reliques and remembrance of Idolatrie had beene quite baniſhed and ſwept away, ſo that no man ſhould ever have perſwaded them to that courſe againe. But no ſooner had *Ieroboam* departed from the houſe of *David*, and ſet up the two Calves, but without any ſtay, the whole tenne tribes generally became worſhippers of Calves: ſo that theſe infectious Idols which hee ſet up, did them more harme, than all the good examples and inſtructions that were in the dayes of *Salomon* and *David* could doe them good. And when *Roboboam* had a little eaſe, hee beganne to ſet up Idolatry, and the people readily yeelded unto him, ſo that both *Iſrael* and *Iudah* were quickly over-runne and polluted with that falſe worſhip. And after, when *Hezekiah* came and ſtood for the ſervice of God, and ſo neere as he could, ſwept out all monuments of Idolatrie from *Iudah*; yet ſhortly after, when *Manaſſes* came up, the people were turned the wrong way againe, and more mad than ever before; for then he would kill all that would hold up their heads for Gods true worſhip, and not yeeld to his inventions: ſo that he filled Ieruſalem with innocent bloud from corner to corner. 2 King. 21. 16.

The like might we ſee among our ſelves in Poperie, no wall, or window, or houſe, or Church, which was not full of Images: for when God withdrew the light of his word & ſpirit a while, all was overwhelmed with Idolatry, ſo prone is our nature to this ſpirituall whoredome.

Uſe 1. To avoid all meanes that may entice us to Idolatry. Neh. 13. 26.

The uſe of this is, to teach us to avoid all meanes and occaſions that may draw us to this heinous ſinne. In which thing, when *Salomon* was not very circumſpect, but would marry with ſuperſtitious wives, how quickly was he overtaken with their ſuperſtition? Wherefore if we have any care of our ſelves, and conſcience to keepe our ſelves from Idolatry, let us beware of the company of Idolatrous perſons, and reading their bookes, or faſtning our eyes upon their Idols. For as the wife that wanders from her husbands houſe, and is an ordinarie companion with wicked adulterers, is in continuall danger to

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bee ensnared and polluted by their cursed allurements: so it is impossible, that one should converse with Idolaters, and not receive some taint of their superstition. For as an Adulterer will first strive to draw the wives minde from her husband, by accusing his government and dealings, as hard and unjust; and afterwards endevour to entice her to his lure: so it is with these spirituall Adulterers: First, they will doe what they can to bring us to dislike Gods service, and his Ministers and Ministerie: (as indeed our love to Christ, and his Word and Ministers, is not so hot for the most part, but that a few clamorous and false accusations will quickly coole it) and then, having withdrawne us from the true worship of God, we are easily caught and perswaded to any thing: so that no opinion can bee phantasticall, and heretical, but if the Author of it can bring us out of liking with Gods service, and his Ministers, wee shall bee ready enough to embraee and follow it.

Therefore since our nature is so prone and inclinable to this sinne, we must not thrust our selves into the company or place of Idolaters, lest that which hath poysoned and infected others, may corrupt and infect us also.

Further, this confuteth the rash boldnesse of many, that (nothing considering their owne nature, nor the contagion and poyson of Idolatrie) dare say, that none shall bee able to pervert, or make them worse. Indeed many men say to their shame, that none shall make them worse. For howsoever it cannot be, but some addition will be made to their sinne, yet they be so bad already, that they can hardly become much worse by any company: yet many such there bee so bold, that they thinke it a childish thing to feare, lest they should bee allured to Idolatrie or superstition. What, say they, should I be so simple, as to bow to an Image, or looke for any good from a stocke or a stone? But what say they of *Salomon*, was he a foole? did he want wit? Nay hee was filled full of wisedome, and was beloved of God; yet when he would be familiar with Idolaters, hee could not keepe himselfe, but he was overtaken with Idolatrie. So in 106. *Psalme*, from 35. to 39. verse, he sheweth the cause, progresse, and reward of idolatrie in the Iewes: They mingled themselves with Idolaters. What came of that? Then they learned their manners: And what then? That was their ruine. There he de- *Vse 2.*

clareth, that they did not root out Idolaters, as God commanded them, but would grow in acquaintance with them, and by that meanes followed their wayes, and manner of serving God, till at length they became so zealous and so hot, as that they would offer their owne children to the Idols. Therefore this is not courage in them that will not feare to goe into the house of Idols, to looke on them and gaze on their ornaments; they are not afraid to see and heare Masse, and such like things. Indeed a vagrant and a runnagate, that hath nothing to lose, cares not whither he goes: it is all one to him, to goe by night or by day, to go in the most theevish places, as in the safest: not because he hath more courage and strength, but because hee that hath nothing can lose nothing: So these vagrants and runnagates in Religion, that have no pietie or feare of God, care not whither they come, or what temptation they cast themselves upon. But hee that knowes his owne frailtie, and his nature what it is, and hath any thing to lose or keepe, will take heed into what places and company he resorts, lest he take hurt and infection by them. For men must not thinke, that Ministers, and other faithfull professors have the least strength and courage of any other, or are the most dastardly and weake men, because they will not willingly come into ill company, and among ill persons, and heare ill words: but therefore it is, because they know the curse of God to be on those that doe so, and feare their owne weakenesse and frailty; and in this regard, as every one hath more vertue and goodnesse, so hee will with so much more care take heed of every thing that may hurt or infect him. So much for the generall, in that hee doth by so many words and arguments enlarge this Commandement.

Exod. 20. 5. *Thou shalt not make to thy selfe any graven Image, &c. Thou shalt not bow downe to them, or worship them.*

We must avoid Idols if wee will avoid Idolatrie. *Doctrine.*

IN that God forbiddeth first the making, then the worshipping of Idols, we learne this doctrine, that hee that would avoid Idolatrie, must avoid Idols: as in the corporall marriage, they that would avoid Adulterie, must avoid Adulterers. Therefore the holy Ghost himselfe saith, 1 *John* 5. *Babes beware of Idols*: meeting with a secret objection, that might be made:

made: Indeed I haue Idolatrie, but yet to haue *Images* to put me in minde of God, that *I* truſt is no ſuch perill. Yea, it is; for hee ſaith, beware of *Idols*: if you will bee freed from idolatrie, put away all allurements, and inducements to it. And how dangerous and peſtilent a thing the very *Idoll* it ſelfe is, and how quickly the beholding of it, will ſet the heart on fire with Idolatrie, the example of *Amaziah* will ſufficiently ſhew vnto vs: who, though hee was a man that in the beginning of his reigne, did that which was vpright in the ſight of God, and ſhewed himſelfe a good and valiant Prince, yet when hee hauing put the Edomites to flight, (ſo that they were conſtrayned to leaue their gods and flie for their liues) when hee, I ſay, would fix his eyes on thoſe Idols, hee was preſently caught, euen by the very looking vpon them; though it ſeemed this might haue beene enough to keepe him back from worſhipping them, becauſe hee had euen then experience of their weakneſſe, in that they could not helpe the Edomites (which ſerued them before) out of his hands, as after the Prophet telleth him. For as the looking vpon an harlot will infect one with bodily vncleanneſſe, ſo alſo the looking vpo an Idoll will pollute an ignorant and blind heart with idolatrie, and bring it to confuſion. Therefore *Dauid* tooke another courſe, for hauing the Philiſtines in chaſe, and perſuing them ſo hotly, that they were driuen to leaue their gods behind them, he preſently cauſed them to be burned. Otherwiſe thoſe Idols might haue proued more hurtfull to their ſoules, than the weapons of the Philiſtines to their bodies.

2 Chro. 25. 14.

2 Chro. 14. 12.

But yet againſt this doctrine is obiected, that Images be Laymens bookes, and ſerue to put vs in minde of God. But this obiection God himſelfe hath anſwered long agoe, ſhewing what an *Idoll* will put one in mind of, and what an *Image* will teach. For it is in *Hab.* 2. 18. *What profiteth the Image? the maker thereof hath made it an Image, and a teacher of lies.* Where the Prophet telleth vs, that Images be teachers, and as they call them, Lay-mens bookes: but what bee their leſſons that they teach? Euen lies. And what get the Schollers of theſe teachers? Euen the curſe of God. For ſo he ſaith, *Woe vnto him that ſaith vnto the wood ariſe and to the dumbe ſtone, it ſhall teach thee.* Yea, but (ſome ſay) no man will be ſo fooliſh, to ſay to the ſtone, Ariſe,

But indeed they doe ſo: for in that they kneele downe to them, and knocke their breaſts before them, and creepe unto them: all this implyeth, that they hope to ſpeed the better for that wood or ſtone, and by that meanes to get themſelves ſome good: and this is all one, as if they ſhould ſay, Awake, ariſe, and helpe. Wee would count him a fooliſh perſon, that would ſay, I will goe to yonder ſtone, and ſpeake to it, and intreat it, that at my requeſt, it would take ſome paines to doe mee good: but now whoſoever goes to it, kneeles before it, kiſſeth it, offers a candle unto it, or any ſuch like, is even as abſurd. For in ſo doing, he ſhewes that he thinkes that ſtone hath vertue annexed unto it, and hath ſome power to bleſſe him and ſtand him in ſtead, therefore God gives him his wages for his worke, and ſaith, he is accurſed.

But how unfit Schoole-maſters Idols are to teach any leſſon in Gods ſervice, and how unable to put us in minde of God, the Prophet *David* declareth, when he ſheweth that they be ſo farre from reſembling the Majeſtie of God, as that they bee altogether unlike to him, and farre inferiour to a baſe man. For *Pſalme* 135. verſe 15, he ſaith, *The Idols of the heathen are ſilver & gold, even the worke of mens hands.* They be but the worke of man at the moſt: and therefore, inferiour, and leſſe than men: for alwayes, the worke is inferiour to the maker of it, whereas a teacher ſhould be ſuperiour to the learner. Then hee deſcribes them with a deſcription farre unmeet for that which ſhould reſemble God, and put us in minde of him: (ſaith hee) *They have eyes & ſee not, eares and heare not, hands and handle not, &c.* and ſo (ſaith hee) *are all thoſe that make them, and truſt in them:* that is, hope by their meanes, to fare the better: that thinke, by kiſſing, knocking, and kneeling, &c. unto them, doe get any benefit; Idolaters, and Idoll-makers, have eyes and ſee not, eares and heare not, mouthes and ſpeake not; they have no uſe of ſoule or body: for if they had, they would never be ſo baſe minded as to hope for any good from ſtockes and ſtones, or looke to be helped by them. And theſe be the ſchollers, that theſe Schoole-maſters, and theſe bookes doe make: they grow at length to be as blockiſh and fooliſh as the blockes and ſtones that they worſhip.

But here may riſe a further objection. Did not *Salomon* make Cherubins

Cherubins in the Temple, and did not *Moses* make the brasen Serpent? Why then should Idols and Images bee so odious vnto vs? To this wee may answer, that God forbideth to make an Image to our selfes: now *Salomon* did not make the Cherubins to himselfe, but to God, because he had a Commandement and warrant from God so to doe. So for the brasen serpent, *Moses* made it not of his owne minde, but by the direction of God; so that it was no more an inuention of man, than the Scriptures and Sacraments are: for he was taught by the Lord how to make it, what forme, in what place, and to what vse. So for the Cherubins, they were appointed of God, for speciall vse of instruction and comfort. But this maketh nothing for Idols, to worship God by them: For, because *Salomon* made an Image at Gods appointment, may we therefore make one at our owne pleasure? And if *Moses* set vp a brasen Serpent by Gods direction, may we doe the like by the direction of the flesh and bloud? That followeth not. But for that very Serpent that God had commanded to bee set vp, when men would looke vpon it with too great reuerence, and had it in too great request, and honour, *Hezekiah* pulled it downe, and defaced it: and his is written as a thing of commendation in him. Wee must make no Image to our selues therefore; but if God bid vs, then we must, for then wee make them to God: and then if God say, Who required these things at your hands? we may answer with comfort, Thou diddest O Lord.

We may not make Images to our selues.

2 King. 18. 6.

Now as the Doctrine is true in generall, all Idols must bee auoided and taken heed of; so they are most dangerous and damnable, and most to be abhorred, which are in greatest credit and estimation. As namely, first such as are made to represent any of the three persons in Trinitie, the Father, the Sonne, and the holy Ghost: and these, whatsoeuer pretence and purpose man hath in the setting them vp, are simply euill. Therefore *Deut.* 4. 12. *Moses* tels the people, that when God came purposely to manifest his power most euidently and gloriously vpon them, and to speake in their eares, yet hee shewed no Image or resemblance of himselfe, but they heard onely a voyce; for which cause he warneth them, that they should not in any case goe about to make any Image whereby to represent God vnto themselues. So the Prophet *Esay*, Chap. 40. vers 18. *Whereunto will ye liken me? what similitude*

similitude will ye make of me? There he shewes that the cause of making Images to resemble God is, for that men doe not conceiue of him, and his greatnesse, so as they should. For if heauen and earth and all things therein bee compared to him, they are not onely nothing, but euen lesse than nothing: and therefore what thing can they finde meet to set forth his Maiestie? What comparison is there betwixt a spirituall substance and a bodily? betwixt an infinite thing and that which is finite? betwixt him that containes all things in himselfe, and that which is lighter than vanitie it selfe.

Isaiah 40. 17. Dan. 4. 32.

Therefore it is a most blasphemous debasing of his Maiestie, to goe about such resemblance, and is so farre from lifting vp our hearts unto him, that it drawerh our hearts downe from him, making vs conceiue carnally of him, as of those things which we see with our naturall eyes. If we should see a man bow downe to snakes and toads, and the most contemptible creatures affirming that hee yeelded them this worship, in honour and reuerence to his Prince, because these did resemble him, were he not to bee condemned of great abuse and dishonour to his Prince? For these base and vile things are no way fit to put vs in minde of our honourable Soueraigne. What? can you finde no better thing whereby to represent your Prince, than a toad? Now there is a thousand times more agreement betwixt the mightest man, and a toad, than is betwixt God and the most glorious Idoll. For a toade is a creature of God, as well as the greatest Potentate: but an idoll is the workmanship of mans fingers, and an inuention of the Deuill. A toad hath life and sense, wherein it something resembleth a man. But to set God out by an Idoll, him that is life it selfe, and giueth life, sence and motion to all, by that which is void of all life, sence and motion; him that is infinite in wisdome and power, by the workmanship of a weake and foolish man; what a shamefull and horrible impietie is this against his heauenly Maiestie? But here some obiect, that indeed God the Father, and the holy Ghost be meerely spirits, and cannot bee represented by any thing: but what say you of God the Sonne? Hee tooke vpon him the nature of Man, may not one make an Image of him? But can wee make an Image of Christ, vnlesse wee leaue out the chiefe part of him, which is his diuinity? For it is the Godhead vnited to the manhood, that makes

Act. 17. 28.

him

him to bee Chriſt. What were that then, but to ſeparate thoſe things which God hath ioyned unſeparably togither? which is accurſed. And in ſo doing, what difference doe wee make betwixt Chriſt and the Theefe that hung on the Croſſe with him? Therefore this is an abſurd and wretched reſemblance. But if we would ſee an Image of Chriſt, looke upon poore Chriſtians, that walke up and downe amongſt us; for they bee fleſh of his fleſh, and bone of his bone; and in them is a lively reſemblance of him, and they have a body and a reaſonable ſoule, as hee hath, and the graces of his Spirit in them. But for the Idoll, hee that will ſay, he can be better put in minde of Chriſt by gazing on a Picture painted on the wall, or an Image hanged up in ſome place, than by looking on poore Chriſtians, for whom hee ſhed his bloud, and in whom he dwels continually by his Spirit; hee ſhewes himſelfe to be as blinde and ignorant as his Idoll. Sith then Chriſt is both God & man, and the maine thing that makes him Chriſt, is his Godhead, let us know that it is a wicked thing to make an Image of Chriſt, ſeeing that wee can no way reſemble that which chiefly makes him Chriſt. But would wee ſee Chriſt crucified before our eyes, and withall be made partakers of the merit and efficacie of his death and paſſion? Looke upon him in the miniſterie of the Word and Sacraments, and there we ſhall not onely behold him, but alſo enjoy a bleſſed communion with him.

Chriſtians doe moſt fitly reſemble Chriſt. Epheſ. 5.30.

Galat. 3.8.

A ſecond Idoll of this kinde, ſo highly eſteemed, is the Maſſe; wherein men ſeeke not a repreſentaion of God, but a tranſubſtantiation of him, and undertake to turne the corruptible creature, not into the Image (as the Apoſtle chargeth the Gentiles, *Rom.* 1.) but even into the nature and ſubſtance of the incorruptible God.

The Maſſe an Idoll.

A third Idoll of this ſort, is the Popiſh Croſſe: unto which divine worſhip by the Papiſts is aſcribed, and from which wonderfull holineſſe and perfection is expected, and by which themſelves and all their ſervices are (as they thinke) ſanctified. As in the Lords Supper, the Bread is ſtamped with the ſigne of the Croſſe, and both Bread and Wine are croſſed by the hands of the Prieſt: So likewiſe in Baptiſme, ſuch confidence and truſt was put in it, that they thought their children were not ſufficiently baptized, unleſſe they were alſo croſſed.

Popiſh Croſſes are Idols.

Thou shalt not bow downe to them, nor worship them.

Gods service may not be communicated to any other.

IN that God forbids to bow downe to Images, or worship them, wee learne that the Lord will have none of his services communicated to any other. It is a speciall prerogative annexed to his divine name, and nature, to be served alone. And as none can be matched with him in his workes: so none may be partaker with him in his worship, *Esay* 42.2. *I am the Lord, this is my name, and my glory will I not give to another, neither my praise to graven Images.* If his Saints, and Angels, and best servants, might have no portion of his honour, much lesse will he endure it to be yeelded to his utter enemies, even to Idols and Devils. 1 *Corinth.* Chap.10.verse 20. Now the services which are denied unto them, are these; First, prayer: according as the Prophet saith in the 44. *Psalme* 22.verse, *If wee have forgotten the name of our God, and holden up our hands to a strange god, shall not God search this out? &c.* Where the man of God shewes plainly, that none lift up their hands, that is, make any prayers to a strange god, untill first they have cast off all regard of the true God. And as they, by their remembrance of their Idols, grow utterly to forget God: so it is certaine, that notwithstanding all their shifts and windings, God will search, finde out, and plague them.

2 Chro.15.11.

But our Adversaries will object, that they doe not call on strange gods, but they pray unto Saints and Angels to solicite their cause to the true God. But herein they rob Christ of his glory, whose office it is to be the onely Mediatour. For to him alone pertaineth the worke of intercession, which hath performed the worke of redemption; according as it is written, 1 *John* Chap.2. verse 1. *If any man sinne, we have an Advocate with the Father, Iesus Christ the Iust: and hee is the reconciliation for our sinnes, and for the sinnes of the whole world.* Where the Apostle sheweth, that he is fit to plead, and intreat for us, who hath made a perfect satisfaction in our behalfe: agreeable to the saying in *Rom.* Chap.8.verse 34. *It is Christ which is dead, or rather which is risen again, which is also at the right hand of God, & maketh intercession for us.* Therefore they that seeke any other Advocate, besides Christ, shew evidently, that they beleeve that Christ either wants power, and so needs these helpes: or else, that he wants

Christ the onely Mediatour.

love

love to his Church in earth, and therefore had need to bee perſwaded to his dutie, by the Saints in heaven. But ſince hee beareth ſuch an infinite love unto his people, as maketh him of all others, moſt readie to heare and helpe; and alſo hath all-ſufficiencie in himſelfe, perfectly to ſave all thoſe that come unto him, then they grievouſly ſinne, who leave this fountaine of living waters, and doe ſeeke ſuch ciſternes as can yeeld no water. And as they doe greatly derogate from Chriſt herein, ſo they doe in truth moſt impiouſly make gods of the Saints, whom they call upon, becauſe invocation is a ſervice onely belonging unto God. *Rom.* Chap. 10. verſe 14. Wee muſt call upon none but him, in whom we beleeve. Now we muſt beleeve onely in God, therefore we muſt pray to none, but to him alone.

Heb 2. 17. 18.

Ierem. 2. 13.

We muſt pray to God onely, and why.

Alſo, when we doe pray to any, we profeſſe that we beleeve, he is able to heare all that doe call upon him, in all places, at the ſame time; and therefore it is neceſſary that he muſt bee preſent in all places at once, and ſo conſequently be a God.

Laſtly, he that is prayed unto, muſt know and ſearch the hearts of thoſe who cry unto him: otherwiſe hypocrites might ſpeed as well or better, many times, than Chriſtians, for they can give as good words, and make as good ſhewes outwardly as others. But God onely knoweth the heart, 2 *Chronicles* 6. 30. Therefore to pray unto Saints and Angels, is (in truth) to aſcribe a divine nature unto them, and to make gods of them.

Secondly, God will have us ſweare by none but himſelfe alone, *Ierem.* 5. 7. *How ſhall I ſpare thee for this? thy children have forſaken me and ſworne by them that are no gods.* Howſoever theſe are eſteemed ſmall ſinnes, to ſweare by the Maſſe, Rood, or ſuch like, yet the Prophet chargeth upon thim, that ſuch ſwearers are forſakers of God; and withall threatneth againſt them, that how ever they eſcape the hands of men, yet God will not ſpare them, but bee avenged on them. And juſt cauſe there is, why they ſhould be ſo reputed and proceeded againſt. For in ſwearing by Idols, wee aſcribe unto them, knowledge to ſearch into ſecrets, and finde out the hidden truth and falſhood; juſtice to cleare the innocent, and condemne the guiltie; power to reward the righteous, and to puniſh the wicked according to their owne wickedneſſe.

To ſweare by God onely.

Thirdly, to dedicate ſet dayes and times to the honour of them, either

Vnlawfull to dedicate set dayes to Saints.

either by feasting or fasting. As *Hosea* Chap. 2. verse 13. *I will visit upon her the dayes of Baalim, wherein shee burnt incense to them, and she decked her selfe with her eare-rings and jewels.* But it might be asked, what great fault was in this? it is answered in the next words; they have followed their lovers, and have forgotten mee, saith the Lord. And common experience proveth that all they which stand most for superstitious Holy-dayes, are the greatest prophaners of the Lords Sabbath, and contemners of his Word. The speciall worship which was yeelded unto the golden Calfe in the Wildernesse, was the celebration of the Festivall day: as the Apostle saith, *The people sate downe to eat and drinke, and rose up to play.* And this is reckoned as one of the most grievous sins of *Ieroboam*, that he had forged out of his owne heart, a solemne feast to the Calves, 1 *King.* 12.32.33.

1 Cor. 10 7. Exod. 32.6.

Vse 1. Worshipping of Images must be repented for.

Seeing then the worshipping of Images is the worshipping of Divels, as is said, *Psal.* 106.36.37. *They served their Idols, which were their ruine: yea, they offered their sons & their daughters unto Devils.* (For he that doth Gods worke, he worships God; and he that doth the devils worke, he worships the Divell.) And seeing all Idols be condemned in Gods service, because they have no warrant from God, and he hath not appointed any signification of them, or instruction to be given by them: this serves for the reproofe of all those that have bowed downe unto them, kissed them, or used any homage unto them. For in *Esay* 66. 3 he sets down this as a note of an unregenerate man, *to kisse an Idoll.* It is a sufficient proofe that one is an hater of God, and a worshipper of the Divell, if he doe worship and blesse an Idoll. For by worshipping it, in this Commandement hee meanes not, to account it as God, but to thinke that by any reverence done before the Idoll, one shall get some helpe from God, and that this should bee a meanes of good to him. To doe this, is spirituall whoredome: for so in *Esay* 42.8. *I will not give my glory to another.* One had better therefore dye the death, than use any bodily gesture of reverence to an Idoll. And this the three Children knew full well in *Daniel.* For when the King commanded them on paine of death to fall downe, hee did not bid them bend their soules, but onely their bodies: yet they would not. One would have thought they might have done that, and yet have reserved their hearts unto God. But they knew that if they had defiled

Dan. 3.

their

their bodies with the least bowing, it would have drawne Gods curse upon their soules and bodies: and therefore they durst not yeeld unto it.

Seeing then this is spirituall whordome, those that have done it, must repent for it, and know that they have infected their soules with a damnable sin, for which if they doe not thorowly repent, it is sure, that when time and occasion shall serve, they will fall to it as freshly as ever before. For then, it is not the feare of God that hath represſed it, but the positive law hath a little restrained it: which if it be removed, their lust will breake forth as much as in former time it did; as it was seene by the *Israelites* in the Wilderneſſe. Therefore those that committed it, must be truely humbled for it, and labour for assurance of pardon. And though men will say, they did it of a good intent, in a good meaning, and in love to Christ: yet all these excuses will not serve the turne: it were an ill excuse of a wife to say, she loved her husband exceedingly, and therefore in his absence shee must have others to see them, and looke on them, and embrace them; and all this in love to her husband. The husband could not thinke well of this love, yea, it would be most abominable unto him. And it is much worse to kisse an Idoll, and bow downe to it, and then say, it was for love to Christ.

Therfore also we must labour to get the true and sound knowledge of God, out of his word, and fervent love of him: for till then a man is in danger to fall to Idolatrie. But if one see Christ in his word, and know his spirituall properties, then hee shall say as the Church, in *Hoſea* 14. 8. *what have we to do any more with Idols? we have heard God, and ſeene God.* For then wee shall see better and more excellent things in him, than can bee found in any Image. But till this knowledge bee obtained, wee are not well fenced against Idolatrie. As in the naturall marriage the wife is strongly fenced against adulterie, if shee love her husband; but till then, she lyes open to adulterers. So stands the case betwixt Christ and us. Then we are safe from Idols, when we have gotten a fervent love of Christ. Many will boldly say: What? bow downe to an Idoll? kneele to a stocke or a stone? sure I shall never doe it. But as good as you have done it; and what cause or reason have you to thinke you shall not? Have you seene Christ described in his word; Have you felt him, and received

received his body and blood in the Sacraments? If you have beheld his excellent beauty in these meanes, you will abhorre an Idoll, as an ugly thing: and if your soule love Christ, and finde him in these things, you will never fall to this filthinesse, but loath and detest it. But if this knowledge and love be wanting, you are in continuall danger, to runne to spirituall whoredome, (whatsoever you can say now) if occasion were offered. Thus much for the crosse and direct breach of this Commandement by making or worshipping Images.

3 Superstition. The third breach of it is Superstition: when one doth not goe to stocks and stones, but yet useth those wayes and inventions in worshipping of God which are not commanded of God in his word, but be devices of men. For *Matthew 15. 9.* Christ saith, that they *worship him in vaine, teaching for doctrines mens precepts.* If it have no further beginning than mens braine, God will give no blessing to it: yea he sends a curse upon it; for cursed is he that adds any thing to the word of God; God will adde so much to his plagues. And the reason is, because hee makes himselfe wiser or better than God. For if God be perfectly wise, then he knew best what worship would please himself: and if he be perfectly good, then he would reveale unto us, whatsoever hee knew fit for us to practise. Againe, it is a great injury offered to God, when we will let his deadly enemies, even our carnall reason, and corrupt affection, have the ordering and appointing of his service rather than himselfe.

Revel 22. 18.

A King would thinke it a great indignitie, that his servants should not yeeld to his direction, but some base person, that were a professed enemy, should set downe what service he must have, and in what manner he must be obeyed, who shall be his attendants, and what his provision. But much more absurd and injurious it is, that we will let the wit and will of the flesh beare the sway in Gods worship, for these two doe joyne with the Devill, and are enimicie to God. And if wee will have this preheminence in our houses, that our servants must doe as wee bid them, not what they themselves thinke good, (for hee is a good servant that doth his masters will, not his owne) then why should not we thinke it right, that God must bee Lord in his house, and we must doe his service, after his appointment, and not our owne.

Rom 8. 7.

This

This serves to condemne the Papists, that are most guilty in this point, & have defiled the whole worship of God with their owne innentions and superstition. As by praying for the dead, putting holinesse in meats and dayes, &c. in all which God may and will say unto them, Who required these things at your hands? So in the Sacraments. For in the Lords Supper, the bread must be conjured, and crossed, and kneeled unto, and likewise the wine, or else they thinke it not sufficiently sanctified: but where hath Gods word commanded any of these things? If they be so needfull, then they condemne God for want of wisedome, in that hee could not see it; or if they bee not needfull, how dare they bee so bold as to adde them to Gods ordinances? So in Baptisme, they have added the Crosse, spettle, salt and creame, and such trumperies: all which is wicked and abominable, and liable to this accusation, *Who required this at your hand?* So for the Ministerie, how have they corrupted it, by Popes, Cardinals, Abbots, Monkes, Fryers, and the rest of that crew? And also they have appointed their Priests, to offer a sacrifice propitiatorie for quicke and dead, whereof there is no mention, and for which there is no warrent in the Scripture of God, and therefore there can be no blessing upon them: for they proceed from the flesh, and not from the Spirit of truth, but from the spirit of errour, and sprang from out of the earth, and did not come downe from heaven. So much for the things forbidden in this Commandement, namely Idols, Idolatrie, and superstition. Now as this false worship is forbidden, so the contrary, namely, the pure and holy worship is required; and wee are commanded to stand for, and to practise all the good meanes which God hath ordained for his glory and our owne salvation. Whereof some are more ordinarie, as prayer, hearing, and reading the Word, and receiving the Sacraments, &c. Which duties, because they have beene often handled already, and many occasions are daily offered to speake of them againe and againe, in our ordinarie Ministerie, therefore they are onely named in this place.

Papists reproved for worshipping God after their own inventions.

Now other meanes are lesse ordinarie: as first fasting, which is to be used, to the intent that wee may more soundly humble our selves before God, and be reconciled unto him. And this is then specially to be practised, when wee would be freed from some judgement of God, that wee either feele or feare; or else

The use of fasting.

obtaine

obtaine some speciall blessing, that wee doe earnestly desire. It was commanded in the Law once euery yeare to bee exercised, that they might be better acquainted with it, and haue a perfect reconciliation with God. And it is also recommended vnto vs in the new Testament by the practice of Gods holy seruants, as appeareth *Act.* 10.30. *Act.* 13.3.

Levit. 16.29. and 23.27.

Vowes when to be vsed.

A second, lesse ordinary meanes of Gods worship is vowes, which are to bee vsed on speciall occasions, when either to strengthen our selues against some sinne, or the better to performe some duty, wee doe binde our conscience for some time, which should not bee too long, to auoid all occasions that may draw vs to the one, and to vse all the good meanes that may further vs to the other.

Lots. Pro. 18.18.

A third, is lots, which is a part of Gods worship, to be vsed in matters of weight, to the deciding of doubts, and ending of strife and contention. An example of which we haue in *Act.* 1. where being to chuse an Apostle in *Iudas* stead, and not knowing the fittest, they committed the matter to Gods speciall prouidence, in casting lots.

So in chusing a King (which was a matter of great importance) because no strife and contention should arise, they cast lots, and so to chuse him whom God pointed at, as it were by the finger. The like they did in diuiding the land of Canaan: lest any emulation or enuie should arise amongst them, they vsed Gods owne hand, as it were giuing euery Tribe his inheritance. So that in such matters of weight and moment, these lots must be vsed as a good seruice of God for those ends.

1 Sam. 10.21. Numb. 26.55. Iosuah 14.3.

And since the true meanes of Gods worship, are as well commanded, as the false meanes are strictly forbidden, this condemns the corruption and looseneſſe of our times. Many thinke, that if they be freed from Idolatry and superstition, then they haue kept this Commandement: as though it did only forbid euil, and did not command the contrary good. This is not so, but one may forbeare the fore-named sinnes, and yet bee a damnable breaker of this Commandement: for God commandeth not onely to turne from dumb Idols, but also that wee should serue the true and liuing God, 1 *Thessalon.* Chap. 1. verse 9. or else there is no sound conuersion. Many can say, they pray not superstitiously: but doe they euer pray religiously? They spend no time

in

in vaine repetitions: but doe they ſpend any time in faithfull petitions, and praying in the holy Ghoſt? They reade no Popiſh bookes: but doe they reade the booke of God? They come not at Maſſe: but doe they reverently receive the Lords Supper? They have left off Popiſh faſts: Like enough, for wee are fallen from Poperie to plaine impietie: but doe they faſt a Chriſtian faſt as they did it before ſuperſtitiouſly? doe they performe it now conſcionably, in caſting downe themſelves and celebrating it as a Sabbath unto God, to confeſſe their ſinnes, and crave pardon for the ſame? But for want of theſe duties, many want the bleſſing of God which they might have, and are breakers of this Commandement, becauſe they bee not as diligent in uſing the good meanes of their ſalvation, as they ſometimes were: and idolaters ſtill are forward in the ill meanes of their deſtruction, and are not as carefull to plant the holy worſhip of God, as to pull up idolatry and ſuperſtition; ſo that ſuch are as well guiltie of the breach of this Law, as idolaters: they, for doing that they ſhould not; we for not doing that we ſhould: they for uſing falſe worſhip; wee for not uſing the true worſhip. But then we ſhall be true worſhippers of God, when we ſhunne and hate all falſe ſervice, and put in practice all the parts of the true ſervice of the true God.

So much for the parts of Gods worſhip: now it followeth that we alſo conſider the manner and properties of it.

Rules for the right ſerving of God.

Firſt, wee muſt have knowledge, that our worſhip and ſervice is according to the will of God, *Iohn* Chap. 13. verſe 17. *If ye know theſe things, happy are ye if ye doe them*: and *Rom. chap.* 14. verſe 5. *Let every man be fully perſwaded in his owne minde.*

An holy reverence, that is, all ſuch ſeemely behaviour; for geſture, countenance, and attention, &c. as are moſt meet for the exerciſe in hand. As the Publican in confeſſing his ſinnes, declared his ſhame and ſorrow, by caſting downe his countenance, and ſmiting himſelfe on the breaſt, *Luke* 18. 13. ſo, in prayer, we are commanded to lift up our hearts and our hands to God in heaven, *Lam.* 3. 41. An example thereof wee have alſo in *Ezra*, who fell on his knees, and ſpread out his hands unto the Lord, *Ezra* 9. 5. This reverence helpes us greatly againſt our own infirmitie, and edifieth others that behold us, as *Salomon* is ſaid to ſtretch out his hands before all Iſrael, 1 *King.* 8. 22. and it teſtifieth

eth our care to glorifie God in our bodies, as wee are commanded, 1 *Cor.* 6.20.

3 Sincerity, we muſt performe that in deed which we make ſhew of, and not be like the Phariſes, that did all their works to be ſeene of men, and drew neer unto God with their lips, when their hearts were farre from him.

4 Our worſhip muſt bee in ſpirit, we muſt endevour to performe all things, with feeling and inward affection.

I am Iehovah. Of the word *Iehovah* hath beene ſpoken in the Preface to the Commandements.

Thy God a iealous ſtrong God.

Hoſea 2.19. IN theſe words calling himſelfe our God; he implies that there is an everlaſting marriage betweene him and his Church. And therefore, as it is a foule fact for a woman after her marriage, and the covenant of God made betwixt her husband and her ſelfe, to defile her body with filthy adulterers: ſo it is a thing much more heinous and abominable for any man or woman, after their covenant with God, to follow Idols and Images, not contenting themſelves with the perfect beauty of Chriſt. Then where he ſaith, (*a iealous God*) hee compares himſelfe to an husband, that as he loves his wife moſt dearely and tenderly, whileſt ſhe remaines chaſte and faithfull to him: ſo is he moſt offended and provoked, if ſhee deale lewdly and treacherouſly with him. Now Chriſt hath abundantly confirmed his love unto us, in giving himſelfe for us: but if we behave not our ſelves chaſtly towards him accordingly, he will be as a jealous husband, whoſe fervent love being abuſed, will burſt forth into the ſtrongeſt hatred. As

Prov. 6.34. *Salomon* ſaith, that *Iealouſie is the rage of a man: and therefore hee will not ſpare in the day of vengeance.* In that he called himſelfe a jealous God, it declareth that he wants neither cauſe nor will to poure vengeance on them: and in that he is a ſtrong God, hee is of might ſufficient to plague and confound all thoſe that wickedly breake his covenant.

From all this deſcription, whereby God hath ſet out himſelfe unto us to be our God, and a jealous God that cannot abide any ſuch wickedneſſe and a ſtrong mightie God, that is able to execute

cute his wrath on the offenders, wee muſt learne firſt, that Idolatrie is not a ſmall ſinne, but moſt offenſiue to God, and dangerous to man. The practice of it is abomination, and the perſons committing it are made abominable and accurſed, *Deut.* 7.26. It is a worke of the fleſh, *Gal* 5. 20. It is a ſeruice of the Deuill. *Deut.* 32.17. And it draweth men by the fearefull judgement of God, into many monſtrous & unnaturall ſins, *Rom.* 1.24.26.&c. *Doctrine.* Idolatrie is offenſiue to God, and dangerous to men

§. Therefore they deale very wickedly againſt God, and injuriouſly with men, that juſtifie ſuch grieuous ſinners; and make their caſe ſeeme ſafe and good, who are in ſo great perill of the heauie wrath and vengeance of God. *Vſe* 1.

Secondly, we learne hence, that we may and muſt take courage and comfort, to ſtand for Gods pure worſhip, againſt all Idolaters and Idolatrie, and all manner of ſuperſtition, ſeeing that hee is our God, one that hath bound himſelfe in covenant to protect and defend us: as alſo he is jealous, that carries a flame of love to all the faithfull, as well as an exceeding deteſtation to the unfaithfull; and then hee is a ſtrong God; not ſtrong with an idle kinde of ſtrength that lies hid within him, and never is put in practice, but he doth uſe his ſtrength, to the maintaining and protecting of all ſuch as are true friends to him, and maintainers of his worſhip. Which is for the comfort of thoſe, whoſe friends, from whom they have their maintenance, are Popiſh, and will hate them, and be enemies unto them, if they hate ſuperſtition, and love God and his true worſhip. But feare them not, for God is a ſtrong God; if they will not helpe, he will: they have no ſuch power againſt you, as God hath for you, ſo long as you continue upright in his ſervice.

This is alſo for the terrour of all Idolatrous and ſuperſtitious perſons, that have many things to uphold them, and are well friended, and ſtrongly defended; but yet unleſſe they repent, miſchiefe ſhall be their end in the end, becauſe he is ſtronger than all men, that ſets himſelfe againſt them. That which is propheſied againſt them, *Rev.* 18.8. ſhall ſurely come to paſſe. *Therefore* (ſaith the holy Ghoſt) *ſhall her plagues come at one day, death, and ſorrow, and famine, and he ſhall be burnt with fire: for ſtrong is the Lord God which will condemne her.* And then all that the Kings could doe for thoſe Idolaters, was to lament them, but they had no power to helpe them. And the Merchants who were in great

league with them, could onely bewaile, but no way mitigate their misery.

Visiting the sinnes of the Fathers upon the Children.

Objection. FIrst, it may be objected, How can God in justice punish the Children for the Fathers fault? but to that we may answer, *Answer.* as God doth in *Hos.* 2. 2. speaking to the Iewes: hee biddeth them plead with their mother; comparing himselfe to an Husband, he shewes that there is no fault in him, but all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife that hath dealt treacherously, & her adulterous brood too, because they be none of his children: so God may iustly plague and forsake, both the Parents, and the wicked Children of the wicked Parents. Though the Children have forfeited many bonds and obligations to God, yet so long as the Parents keep their peace with him, he takes not every advantage, but he sheweth great patience & mercy to the children for the Parents sake. But when the Parents rebell and commit spirituall adulterie against him, then they give the bond just cause, to sue all bonds, and to take all forfeitures, and to plague them in their ungodly seed, as they have provoked him by their spirituall fornication. For so he threatneth to doe, *Isaiah* 65. 6. 7. *Behold, it is written before me: I will not keepe silence, but will recompence, even recompence into their bosome, your iniquities & the iniquities of your fathers together, which have burnt incense upon the mountains, and blasphemed me upon the hils, therefore will I measure their former workes into their bosome.*

Why God may punish the children of wicked parents.

Now this vengeance upon the children of Idolatrous parents, is shewed especially in these things. First, in with-holding the meanes of grace and the spirit of grace from them. Secondly, in letting the children see their fathers evill wayes to imitate the same. Thirdly, in giving them up to blindnesse of minde, and hardnesse of heart; and in denying them the benefit of good company that might helpe them, and such like. Further also it may be answered, that punishments are spirituall or temporall: spirituall, hindring from everlasting life, God never layeth upon any, but for his owne fault. But temporall may fall on the godly and wicked alike by occasion of others; yea so, as that the afflictions

afflictions of the godly are all in mercy, and for their good. And God never punisheth other mens sinnes in any, but such as they have learned from them. But the doctrine that we may gather hence, is, that ungodly parents are the most deadly enemies unto their children. As in *Exod.* 34. 8. where God sets downe his name most comfortably, and the abundance of his mercy, yet he addes this withall, *Holding not the wicked innocent, but visiting the sinnes of the Fathers, on the Children, to the third and fourth generation.*

Vngodly parents are the greatest enemies their children have.

This the example of wicked *Ahab* doth evidently prove: for in that hee served *Baalim*, and gave up himselfe to all manner of Idolatrie, he did more mischiefe to his posteritie, than the world could have done unto them: for hence it came, that the Kingdome was taken from his house, and his children, to the number of seventie persons, had their heads cut off from their bodies all in one day, and all his kinsfolkes and acquaintance fared the worse for his sake. So *Ieroboam* (that seducer of *Israel*) thought by his Idolatrie to have established the Kingdome to him and his, so that it should never have beene taken from his house and offspring. But was it so? Nay, this overthrew him and his house, this was the bane to all his familie. For because hee made *Israel* to sin, therefore God swept away him and his stock, as dung from the face of the earth, that none remained of them. Even as one would doe with an uncleane and filthy beast, which if he abide long in a place, will defile the house, so that the place cannot be cleane and sweet, till both the beast be removed, and his dung swept out: so *Ieroboams* offspring were as excrements of an impure beast, that did so pollute the land, as it could not be purified till they were all scoured away and utterly destroyed. So *Omris* posteritie, for many generations bare the curse upon them, for the impietie of their wicked father.

1 King. 10.6,7

1 King. 14. 10.

Vse 1.

This serves to rebuke those parents, that have no care to traine up their children in the true Religion and worship of God, but goe about by oppression, by wrongfull and injurious dealing, and such wicked courses, to better the estate of their children, and hope by these meanes to make their seed great upon the earth after them. Nay, this is the way to bring the curse of God, and some iudgement upon their family. If men did but give credit unto the word of God, that such vile practices would

ouerthrow, and not build up their houſes, and that they did by theſe things pull downe the plague of God from heaven, upon them and theirs; it would keep them from enriching themſelves by wicked wayes, & make them take heed how they filled their houſes with the riches of iniquitie, for feare leſt they ſhould fill them alſo with the reward of iniquitie, even the vengeance of God. For theſe ſinnes, as S. *James* ſaith, doe crie up to heaven, they make an exclamation in Gods eares, and he uſeth not to repell their cry with a deafe eare, but hee heares it, to the ruine of thoſe againſt whom the cry commeth; for after this crie of their iniquitie, followes their crie and howling for miſerie. As Gods daily judgements upon encloſers and oppreſſors, in our dayes ſhew it: For when they begin to moleſt poore men, to unpeople townes, to ſeeke how they may dwell alone in the land, this encloſing doth but exclude them and theirs: ſo that if men would but marke and obſerve it, they ſhould ſee before their faces, how God plagues their ſinnes both in themſelves and their houſes.

James 5.4.

2 To be humbled for our fathers ſinnes.

This muſt teach us alſo to be humbled, and to crave pardon for the ſinnes of our fore-fathers, becauſe they ſend out an ill breath, to bring the curſe of God on us alſo. So wee ſee in *Dan.* 9. he doth not onely confeſſe his owne ſinnes, and the wickednes of the people then alive, but hee is wonderfully caſt downe and grieved for the ſinnes of their anceſtors and predeceſſors, and of the Kings, Prieſts, and Prophets, that went before them. And there is a promiſe, *Ezek.* 18.14. that hee that ſees his fathers ſins, and feareth, being humbled for them, and doth not the like, hee ſhall not ſmart, nor beare the puniſhment for them, but God will be mercifull to him. For indeed this is a true note, that one doth not juſtifie and defend his fathers evill wayes, when he is grieved for them and forſakes them. But he that ſees his fathers miſdeeds, and will either juſtifie them and defend them in word, or elſe by his practice maintaine them: he makes up the meaſure of his fathers ſinnes, that both his owne and his fathers may be laid together, and bring a double plague upon his head.

Of them that hate mee.

Doctrine. Falſe love is hatred.

IN that God cals *Idolatrie* and ſuperſtition hatred of him, hence this doctrine may be learned, That all falſe love is hatred. For Idolaters

Idolaters pretend that they loue God aboue all, and more than all: They can finde in their hearts to bestow their sonnes and daughters on him; and is not that zeale? No: False loue is true hatred: and in that they doe those things which God hates and forbids, what euer their pretence is, they are haters of God. So *Pro.* 3. 24. hee shewes that a fond parent, *that spareth the rod hateth the child*; but he seemes so to loue him, and to bee so tender ouer his, that he cannot finde in his heart to giue him correction; therefore God saith hee hates him; for this sinfull fond affection is hatred. So in *Leuit.* 19. 17. the Lord commands to admonish our brother plainly and not *to hate him in our heart*; shewing that if any man be so carnally affected to another, that hee cannot tell him of his sinne, being loth to grieue him by a sharp reproofe, and to reprehend him, that he might be brought to repentance: hee that is thus tender hearted towards his friend, hath an hard heart against his friend, and this is an euill hatred.

This then confutes such people as in their blind charitie will say of Papists, Oh they bee good honest men, and though they haue not so strict a regard of Gods worship, as he commands, yet I hope they loue God and haue a good heart to him. Nay, they bee not honest persons, neither doe they loue God, but they hate him. For this is all one as if a wife should say, Indeed in mine husbands absence, I must haue another man to keepe mee company, and lie with me, to put mee in remembrance of my husband, but yet I loue mine husband. But the husband or any man else, would account smally of this loue: yea they would iudge, that the wife rather hated than loued the husband. In such case are those that must looke on idols, to helpe them in their deuotion, they must haue some Image to gaze on, that they may be put in mind of God, and they will prostitute themselues to stockes and stones, thereby to manifest the regard they haue of God: but hee will giue them small reward for this loue, yea, they shall bee counted of him as professed enemies of God, because Idolatrie is spirituall adultery, and therfore all such are haters of God, and hatefull vnto him. So, for those parents that are so kinde to their children, and loue them so dearely, that they cannot bring them vp to nurture and correction, and in the

Vse 1.

feare of God, they cannot crosse them, or goe against them in their ill course: such a parent is a most mortall foe, as often the children feele afterwards, and accordingly recompence them. For they loued them with a false loue, but the children reward it with a true hatred: So, he that will not offend his friend, nor trouble him with telling him of his faults, but rather smooth vp all, and flatter him, and speake faire words, he is a most grieuous enemy. And yet who is there almost that doth not delight in such enemies, and makes more of them, and esteemes them more welcome, than a true faithfull friend that seekes his soules health, and will not suffer him to cast himselfe head-longe into destruction? Let us therefore learne to abhorre all carnall loue, both to God and men, as that which is a pernicious hatred.

2 Not to match with Idolaters, 2 Chro. 16. 2.

This must also teach vs, not to match our selues in society, or in mariage with Idolaters. For this is to ioyne our selues with those that hate God: and for this, *Iehosaphat* was reproued. what? saith the Prophet, wouldest thou help the wicked, and loue those that hate God? Yet if one had told *Ahab* that he had hated God, hee would haue defied him, and said, that he loued God as well, as the best. But that is no matter, what *Ahab* would say, so long as God accounts him an enemy, *Iehosaphat* should haue had no affinity or society with him.

So that they are much to be condemned, that will seeme to haue some care of religion themselues, and looke that their owne wayes bee good; but yet they can be familiar, and make friendship with Idolaters, and professed superstitious persons. And are they not then subiect to that reproofe against *Iehosaphat*; What, wouldest thou loue them that hate God? No man will be knowne to be a familiar friend to an open rebell, whom the King hath proclaimed a traitor, for feare lest he should be tainted with some suspition of treason. And indeed he that will bee so conuersant, and so well acquainted with those which God hath proclaimed traitors; such as haue any spirituall wisdome and true loue of God, may, not without iust cause, suspect him as one that beareth no great good will to God, and his pure Religion.

Exod. 20.

Exod. 20, 6. *And shew mercy to thousands of them that love me.*

IN that God promiseth to shew mercy unto thousands of them that love him and keepe his Commandements, we learne, that the best way for any man to doe good to his children, is to bee godly himselfe, as the very words of the Commandement doe import. So *Psal.* 37. 21. *A good man is mercifull and lendeth, and his seed enjoyeth the blessing.* And after 29. verse: *The righteous shall inherit the land, and dwell in it for ever.* Not in his owne person, for that were no blessing to a good man, to live still in the world, but in his seed hee meaneth. One would thinke the contrary: what, is he alwaies lending? still giving and doing good? why alas, how shall his poore children doe then? Nay, they bee rich children, and shall doe well enough. They have a rich legacy left them, for they shall inherit the rich blessing of God. When he saith, they shall inherit the blessing, it is more, than if hee had said the whole earth, and all the world. For all this, one might have, and yet be under the curse, and live and dye a miserable man, and goe to hell too: but hee shall have the blessing, therefore all things necessary for soule and body; for so much the blessing containes. So *Psal.* 112. 2. *The generation of the righteous shall be blessed.* If then the blessing of God bee the cause of all prosperity and happinesse; and contrary, the curse of God the way to all misery: then so farre as wee bee good or ill, so farre doe wee good or ill to our stocke. For in the Law, God threatneth, that if wee bee disobedient to him and his Commandements, wee shall bee cursed in soule, body, wife, children, and all that wee put our hand unto. But on the other side, if wee bee upright, and with a perfect heart set our selves to follow Gods Commandements, then we shall be blessed in soule, body, wife, children, and all that belongs unto us, so that the blessing of God shall meet us at every turne.

Doctrine. He that will doe good to his children, must be godly himselfe.

Deut. 28.

Since then God is so mercifull to all those that love him, and shew it by keeping his Commandements: this serveth for the comfort of all such as be good children of good parents; though perhaps their parents can leave them no great matter, for outward things, yet they have laid up many prayers for them in

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heaven, and leave them to Gods favour for their poſſeſſion: they have a good patrimonie, for they have Gods bleſſing to truſt unto. It is better to bee the childe of a godly, than of a wealthie parent. For hee that is both himſelfe a good man, and hath alſo proceeded of godly parents, is now poſſeſſed of a double bleſſing, for his fathers prayers, and for his owne; for his fathers mercy, and for his owne piety alſo. This is likewiſe, for the comfort of Gods children, that have many children, and little wealth to leave them. But that is not the queſtion what goods they have. If they be godly themſelves, and labour alſo to have their children good, though they were thouſands of them, they have the bleſſing of God, and that ſhall maintaine them all abundantly. Thoſe that bee bleſſed of God ſhall not want the effects of his bleſſing. As *Pſal.* 37. 22. *They that are bleſſed of God, ſhall inherit the Land: but thoſe that are curſed of him, ſhall be cut off.* Some times indeed the godlieſt Parents have wicked and ungodly children, as *Iacob* had. But God will either convert them, as hee did *Iacobs* ſonnes: ſo that thoſe whom at the firſt he ſaw to bee as ſinfull as any, he lived to ſee converted, and very holy men, and pillars of the Church: or elſe, if all be not good, God gives grace, that ſome one of them at the leaſt ſhall bee holy: As *Abraham* had ungodly *Iſmael*, but he had godly *Iſaac*: and *Iſaac* had prophane *Eſau*, but he had alſo holy *Iacob*. As *David* had wicked *Abſalon*, and inceſtuous *Ammon*, but yet withall hee had godly *Salomon*: if none of the next off-ſpring be good, yet ſome of them that follow ſhall be holy. The godlineſſe of the parent will ſhew it ſelfe in the bud, ſooner or later: as *Ionathan* had a wicked Sonne and heire after him, though himſelfe was a good man: but yet after godleſſe *Ahaz* ſucceeded godly *Hezekiah*. Or if at any time good Parents be denied this bleſſing in their children, the Lord will fully requite this want, with abundance of ſpirituall and heavenly bleſſings upon themſelves: as appeareth in the caſe of that worthy bleſſed King *Ioſiah*.

Exodus 20. 6. *That loue him and keepe his Commandements.*

IN that the keeping of the Commandements is here ſet downe, as a note of our love to God, this doctrine may bee learned, That

That they onely be lovers of God that bee doers of his will. But some will object, that if the loue of God consist in the keeping his Commandements, then it should seeme that none love him, because in many things we offend all. But for resolving of this doubt, know that there is a great difference betweene these two, To keepe Gods Commandements, and to fulfill his Commandements. For keeping, noteth a truth, fulfilling, a perfection: this Christ onely had; but that truth every Christian must have. For every Christian man may so farre forth keepe Gods Law, as that hee shall bee accepted, and also rewarded, though not for the merit of the worke, yet for the mercy of him that accepts the worke, and esteemes the sincere desire and endevour as the deed: but this true keeping must bee knowne by these notes:

Doctrine 12
They onely be lovers of God, that be doers of his will. Iames 3.
The difference betwixt keeping the Commandements, & fulfilling them.

First, in keeping we must aime at all; there must be a full purpose, and true desire to keepe one. For if one lye in any sinne, and breake any Commandement wilfully; the wilfull and knowne breach of one, makes him guilty of all, *Iam.* 2.10.

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True notes of keeping the Commandements.

Secondly, this obedience must be done willingly, with a free and cheerefull heart: as *David* bids *Salomon* serve the Lord with a willing heart: And the contrary is condemned, Deut. 28.47. *Because thou servedst not the Lord thy God with joyfulnesse, and gladnesse of heart, for the abundance of all things; Therefore thou shalt serve thine enemies, which the Lord shall send against thee, in hunger and in want of all things.*

2
1 Chro. 28.9

Thirdly, the end of our actions must bee good, to shew our loyaltie to God, to approve our hearts to him, in obedience to his Commandements; and not for any other end or intent of our owne, as to bee magnified of men, or to merit by them, or such like. He that hath all things, keepeth the Law of God. Indeed no man can fulfill it, neither is it required of Gods children that they should, because they be under grace, and not under the Law, as touching the rigour of it. But for those that bee out of Christ, this condition is proposed to them; Winne it, and weare it: keepe the Law in full perfection, and have happinesse in full perfection; but breake it in the least title, and lose your salvation: those which are not in Christ are thus bound; but those which are his members, and are made one with him by Faith, are under grace, there is a more easie obedience required of

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Rom. 6.14.
Rom. 6.14.

of them: not to fulfill the Law in the extremity of it, but to keepe the Law in the vprightneſſe of their hearts, and doe ſo much as Gods Spirit, which is beſtowed on them, giues them power to doe: but now to returne to the doctrine it ſelfe; whoſoeuer loues God, muſt, in this manner, as hath beene ſpoken, keepe the Law of God. This is proued, 1 *Iohn* chap. 5 verſ. 3. 4. *This is the loue of God, that wee keepe his Commandements.* But this is a very hard worke (may ſome ſay) who can doe it? Nay, ſaith hee, *his Commandements are not grieuous, for all that are borne of God ouercome the world.* Hee ſheweth that a Chriſtian, ſo farre as hee is regenerate, hath conquered the world: and then Gods Commandements ceaſe to bee burthenſome. For the thing that maketh them heauie, is our worldlineſſe and fleſhly luſts which ſtriue againſt the ſpirit: but in what meaſure Gods Spirit which regenerateth vs, hath ſet downe and ouercome thoſe luſts, in that meaſure, they are very eaſie and lightſome, and wee ſhall with much comfort and quietneſſe obey them, when wee are once truly conuerted, according to the meaſure of our ſanctification.

It is a moſt tedious thing to a Chriſtian heart, to obey the deuils commandements; but moſt ioyous to follow Gods. As if it were permitted to a Chriſtian man for the while, to ſteale, lie, rob, murther, commit adultery, ſurfet and wallow in his vomit, or ſuch like: his ſoule will abhorre it, and hee would rather die, than doe theſe things, it would be ſuch a vexation vnto him. But now, to pray, to heare the word, to read, conferre or doe Workes of mercy, and the reſt of that kinde, is euen a recreation, and delightfull exerciſe for him: for Gods Commandements are pure and holy, and delight the heart ſo farre as it is pure and holy. So *Iohn* chap. 14. verſ. 15 *If ye loue mee, keepe my Commandements: and I will pray the Father, and hee ſhall ſend you another Comforter.* As if he ſhould ſay, he that loueth me beſt, and keepeth my Commandements moſt, ſhall finde trouble but let not that trouble him, for hee ſhall haue my Spirit, which will comfort and ſuſtaine him in all his miſerie. But ignorant men will ſay, Wee doe keepe Gods Commandements, and haue a care to bee obedient vnto Chriſt. But Chriſt ſaith, verſe 12. He that (*hath*) my Commandments and keepeth them, thereby teaching that one muſt firſt haue them, afore hee can keepe them. Hee muſt haue them in knowledge, and vnderſtanding, haue them

in

in memory, judgement and affection, and then fall to keepe them in action. Doe this, and then indeed you love Christ. But many talke of loving Christ, and what good friends they bee to Christ, but try them a little by their workes, and you shall see that they neither have Gods Commandements, nor keepe them: and so farre as they faile in these things, so farre they faile in the love of God, and provoke God also not to love them. This confuteth those disordered persons, in whom one can see nothing but open rebellion against Gods Law, open breach of the Sabbath, and manifest contempt of the Word: yet tell them of it, and aske them if they bee not ashamed, thus in the face of the world, to proclaime enmity against God: then first they fall to shifting and cloaking. But if you come with so good a proofe, that they cannot deny it, but are convinced to their faces, then this is the next; What? are you without sinne? have you no faults? doe you fulfill all Gods Commandements? Yes, miserable man, there are faults in the best, but yet such as they mourne for, and daily strive against, in the conscionable and constant use of all good meanes. But this is no defence to them that commit wickednesse with greedinesse, and drinke up iniquitie like water. Is there no difference betwixt falling by frailty & through infirmitie, and living and lying in grosse and presumptuous sinnes? Frailty is in Gods elect children; but this wilfull disobedience and maintaining naughtinesse, is in hypocrites, and prophane persons: That, God passeth by, pittieth, and pardoneth, as a mercifull father: but this wilfull rebellion hee will punish as a most just Iudge, unlesse there be an amendment, and great repentance. For such persons love not God, and it is just, if hee pursue them and plague them as his enemies. This likewise is for the great comfort of Gods children, that doe their best endevour to keepe all his commandements; though they faile in that obedience which the law requireth, and they would willingly performe, yet God promiseth to *shew mercy* to them: as if he should say, though you come farre short of that you should, and would doe; yet, so long as your heart is true, I will beare with your infirmities. For hee requireth not of his children, that they should perfectly fulfill his law, for that Iesus Christ hath done for them already, but that they should constantly and faithfully endeavour to know and keepe it, according to that measure of grace *Use 1.*

grace and ſtrength which God hath given them. If we will ſtand to be juſtified by our owne righteouſneſſe, then wee muſt either have perfection, or confuſion. But if wee truſt to Chriſt, then we are under grace, and there is mercy in Chriſt, rewarding all our good, pittying and paſſing by all our infirmities.

The third Commandement.

Exod. 20.7 *Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltleſſe that taketh his name in vaine.*

Gods name is abuſed by unholy
- Workes: when the evill lives of profeſſors bring reproach and contempt to the holy Religion profeſſed by them.
- Words:
  - Without an oath, in ſpeaking unreverently of Gods: Word. Titles. Attributes. Workes.
  - With an oath, by ſwearing: Vainely. Wickedly.

What is meant by Gods name.

THE purpoſe of this third Commandement, is to teach us, that we ſhould not prophane the Name of the Lord our God, but uſe it with all reverence. By the *Name* of God, is underſtood all thoſe things, whereby God, as by his Name, hath made himſelfe knowne unto men; as his Titles, Attributes, Word, and Workes: *In vaine*, that is, raſhly, idlely, careleſly, when neither God is thereby glorified, nor man profited. The parts here to bee conſidered are two: the firſt, is a Prohibition, in theſe words: *Thou ſhalt not take the name of thy God in vaine.* The ſecond

part

part is a reason, in the words following: *For the Lord will not hold him guiltlesse*, that is, God will surely punish him. Which reason God sets downe, because no sin goeth more usually unpunished through the hands of men, than this, for many will take it heinously to have their owne names evill spoken of, and abused: but to slight and regard have most men of God, that though his name bee blasphemed, and prophaned, though he be greatly dishonoured, yet they lay it not to heart, neither care for it. Therefore, lest men should make no account of this so great a sinne, (because it is a thing that mans law takes little or no notice of) hee setteth downe the punishment: that though the positive lawes of men should take no hold on such persons, yet the God of heaven and earth will take such in hand, and deale with them himselfe: hee will not commit them over to the hands of inferiour Officers, but himselfe will see them execution done. Now the Commandement doth partly forbid, partly command. It forbids in generall to take the name of God in vain, as is shewed in the Table.

Doctrine. The doctrine here taught, is, that great care is to be had, that the holy name of the Lord be not dishonoured by us. As it is in dignitie above every other name, so ought it to have estimation above all other names. As he himselfe requireth, *Deut.* 28. 58. *Thou shalt feare this glorious & fearfull name, The Lord thy God.* If he be so gratious to admit us to that, which we base creatures are altogether unworthy of, as to deale with his Majestie, to be spoken of, and spoken to, and himselfe to speake to us: let not us be so unthankfull as to defile his holy things, which he committeth unto us, with polluted lips, and unsanctified hearts.

Speciall care to bee had of vs that we take not Gods name in vaine.

Now Gods name is taken in vaine; first, in life by an ungodly and unholy conversation of those that professe the religion of God. And so *Rom.* Chapter 2. *Paul* reproveth the Iewes, that for their sakes the name of God was evill spoken of among the Gentiles. The gentiles hated Gods name, and were enemies to religion of themselves, when no occasion was given: but when they saw the Iewes, that professed themselves to be Gods people and to love, and to worship him, and to be loved of him also, to live so wickedly, to deale so craftily, covetously, and cruelly: this made them hate religion much more, and speake ill of God more presumptuously. And so in *Ezechiel* Chap. 36. the Prophet

How Gods name is taken in vaine.

A professor living wickedly, is a great scandall to religion.

phet chargeth this upon them, in the two and twentieth verse, that they polluted the name of God among the heathen. They were so farre from converting any one by their good example, that by their ill behaviour, they made those to hate God, who else might have beene drawne to some liking of true Religion. For that which the Wiseman speaketh of the naturall familie, is true also in the house of God. A wicked sonne (saith hee) is a griefe to his father, and a shame to his mother. Let an hundred vagabonds and runnagates play the filthy persons, the enthrists, and the theeves; this brings no discredit to the father, no man chargeth the fault upon him; he beareth not reproach, but if his sonne, that is brought up with him in the family, and is called after his name, shall doe any such thing, himselfe hath not the blot alone, but he bringeth also an evill report upon the family, and his father shall beare a great part of this disgrace. O Sonne all the Atheists and Papists, and carnall worldlings in the world, live wickedly, and shew themselves to be as they be, goats and swine without grace, and destitute of the feare of God, their sinfull conversation is no disgrace to true Religion, they beare all the blame themselves, and the same lights on their owne heads: but let a professor fall into wickednesse, one, that maketh shew to be begotten of God by the immortall seed of the word, to be a childe of the Church, a member of Christ, a temple of the Spirit; let such breake forth into some grosse sinnes, and hero will be matter for all wicked persons in a Country to talke of, now the Divell and his limmes will triumph and bragge, now they sharpen and whet their tongues: the religion of Christ shall bee blasphemed, the professors of religion taunted, every one that desireth to be a Christian, shall have this laid in his dish, and the name of God, and the Spirit of God shall not escape without some blot of reproach. Oh (say they) these bee your professors, these bee your holy men, that bee so full of the spirit, these bee they that will be the holy Saints of God, these be they that runne to Sermons and carry Bibles, these bee the fruits of their profession, you may see what godly men they be. I warrant you they be all alike, you may see by one what the rest be. Thus we see, what a great staine religion hath amongst men, by the fals of those that staine the holy profession with an unholy conversation, professing godlinesse in word, but in deed denying the power ther-

2 Tim. 6. 1.

of.

of. These fill wicked mens mouthes full of slander, and give their malicious hearts matter, to let themselves a worke against the Gospell, and godly men. 1 Sam. 2.

And this was the sin of *Ophni* and *Phineas*: they should (as the Lords Priests) have given such good exhortations, and have shewed such grace in their behaviour, as that all men might have delighted to come into the place of Gods worship, and to serve him according to the Law: but they were so wicked and ungodly, and so full of filthinesse, that the service of God, by their meanes was hated, and became odious to the people.

Sith then, this is such an high taking of Gods name in vaine, to be brambles in Gods vineyard, and tares among his wheat; this confuteth those that thinke, if they can keepe their tongues from swearing, & forswearing, then they be free from the breach of this commandement. If no man can charge them with any oath or perjury, they think they need not repent for taking Gods name in vaine. Not so. But let them know, that by an ill life, by walking and conversing after a sinfull manner, they may prophane Gods name more, but religion more, and bring more griefe into the hearts, and shame into the faces of professors, then they who make no shew of religion can doe by a thousand rash oaths, yea by grosse and open perjurie. It is as great a fault to abuse the religion of God in life, as the titles or attributes of God in speech. And therefore, unlesse those that are called Christians labour to be Christians, that their workes be suitable to their words, and they sheet forth the vertues of Christ, as well as take upon them the name of Christ; unlesse they be carefull to frame their lives according to the line of Gods word, and so to order all their carriage, that the fruit that sheweth it selfe in their life, be agreeable to the seed that is daily sowne in their hearts; they are as grosse profaners of the name of God, and as lyable to the curse and vengeance of God, as he that sweareth many a vaine and idle oath. Our workes must be suitable to our words.

Secondly, this serveth to instruct all men that would be called Christians, and counted the sonnes of God, to live so, as that they may bring some glory to God by their lives. Saint *Paul* biddeth the bond-servant, 1 *Tim.* Chap. 6. verse 1. *Count their masters worthy all honour, that the name of God and his Doctrine may not be ill spoken of.* Speaking to such as were servants to unbeleeving

leeuing maſters, hee biddeth them giue them honour and reuerence, not for any religion or goodneſſe that could bee ſeene in them (for they were Infidels,) but for conſcience ſake to Gods ordinance, whoſe place their maſters did ſupply: and that, becauſe if they did not ſo, all the fault ſhould be laid vpon the name of God. But how doth he proue that Gods name ſhould be euill ſpoken of? Becauſe his doctrine ſhould bee euill ſpoken of? So that where euer the Goſpel is ſlandred, there God himſelfe, and his name is diſhonoured. Contrariwiſe, nothing can glorifie God more in all this world, than when thoſe that will belong and appertaine vnto him, ſhew what houſhold they bee of by their workes. And hee that will bee eſteemed the ſonne of God, muſt doe more good workes, than one that is onely the ſonne of *Adam*. This will ſtoppe the mouthes of wicked men, and muzzel them vp, they ſhall not haue a word to barke out againſt Chriſtians and Chriſtianitie. Yea, this will beget a good liking in their hearts of that word and religion, which worketh ſo good effects in the liues of them that hold it. As in the familie, let the children be good, temperate, and modeſt, and behaue themſelues gently, and humbly to all, then they doe not onely get good account and eſtimation to themſelues, but they are an honour to the houſe of which they came, and to the parents which begat them, and a crowne to all their friends and brethren; that thoſe which bee enemies, cannot for ſhame giue out an euill word of ſuch a man, whoſe children bee ſo well brought vp, and behaue themſelues ſo orderly. So is it in the Church, in Gods houſhold vpon the earth, would any procure honour to God his Father, would hee cauſe the Church to bee praiſed, and all his brethren and fellow-members to reioyce, and to bee well reported of? Then let him ſhew forth the vertues of Chriſt, let him liue worthy of his vocation and calling, let him cauſe his light to ſhine forth in the darkneſſe of the woeld, let him not keepe his vertues in his owne boſome alone, but let the brightneſſe of them ſhine forth vnto all thoſe that liue with him. And if he doe ſo, he ſhall be honoured himſelfe euen in the conſcience of the wicked, but eſpecially hee ſhall winne great reuerence and reputation to the name of God, to Chriſtians and Chriſtian religion. And though ſome enemies be wilfully malicious, and implacable: yet he ſhall make them dumbe and ſtop their foule mouthes, that their furious cla-

Gods name is greatly glorified by the holy conuerſation of Chriſtians.

1 Pet. 2. 24.

mours

mours shall either not bee hard, or if they be, yet not regarded. And whereas others (that are yet in their present estate enemies, but in election Gods children) may seeme for a time perhaps to be hardned, and not to submit themselues: yet afterwards this good example will worke, and the seede will appeare in the fruit in due season. And when God hath softned their hearts, and opened their eyes, and conuerted their soules vnto him, and visited them with his good Spirit, then they shal magnifie him, and praise him: then they shall say, Blessed be God, that euer I lined in such a Christian family; that euer I was under so good a Minister: I thanke God that ever I was acquainted or did converse with such persons, by whose gratious behauiour I was brought the better to like of religion. Now the old seed that seemed to lie dead vnder the clods, reuiueth and springeth: now the fruits of all good precepts, and good admonitions, beginne to appeare. 1 Pet. 2, 12.

If there grow thornes in Gods vineyard, the axe of Gods vengeance meets with them strait; and they of all other, shall most fearefully and horribly be destroyed. If men will be briars, then let them keepe themselues in the wilde waste, and not presse into Gods garden: for if they doe, undoubtedly they shall bee cut downe, and cast into the fire. So much for the first kinde of dishonouring and taking Gods name in vaine, *viz.* by life.

The second followeth, by speech, and that first without an oath by speaking unreverently of Gods Words, titles, attributes, or works, without due regard or estimation of the thing one speaks. First of the word, in speaking of it idlely, curiously, vainely, to picke out needlesse questions, rather to shew wit and learning, in objecting vainely against the truth, than to minister any grace to others, or learne any goodnesse to himselfe. This vaine and fruitlesse jangling is a great abuse of the holy Scripture: when one hath no care to make the end of his speech the glory of God. *For high talke becommeth not a foole.* It is an unseemely & an absurd thing to heare a profane sinner disputing of the will and wisdome of God, when himselfe is a proud and foolish contemner thereof. And these ungodly discourses that can say nothing for the truth, but all and onely against it, are not ashamed to brag, that they can hold argument against the best Preachers, and set them downe: none can preach so soundly, but they will except against his doctrine, and that by allegation of the Word of God. Pro. 17. 7.

But let them first get the Law of God written in their owne

hearts, and then let them open their mouthes in wisdome, and instruct others. As God saith, *Deut. 6. 6. Let those words be in thine heart, and then shalt rehearse them continually.*

1 Fruitlesse speaking of Gods Word is a taking of his name in vaine.

First then, let one labour to haue the vse of gods word in himselfe, and to make it his owne, and lay it vp in his heart, and then he may with comfort bring it forth, and conuerse of it with others. Else if one be an idle talker, and a foolish vaine disputer of that he neuer had any experience of, nor working in him selfe, the more he speakes, the worse it is, the more he dishonoureth God, abuseth his Word, and hurteth his owne soule.

First then, Gods name is taken in vaine by the abuse of his word, in curious and fruitlesse prating of it. Therefore one must neuer talke of Gods word, but that he may bring some glory to God, and some good edification to men. As the Apostle saith: Iude 20. *Edifie one another in your most holy faith.* Vnlesse this be our scope, When euer wee take Gods word in our mouthes, to build vp one another in godlinesse, we peruert the word of God, and take his name in vaine.

2 Mocking at Gods Word. 2 Pet. 3. 4.

Secondly, Gods word is polluted in vs, when wee speak of his Word in mockage, after a iesting and scoffing manner. As those did, of whom *Peter* speaketh, that derided the doctrine of the last iudgement: Ho say they, *Where is the promise of his comming? for since the fathers fell a sleepe, all things continue as they were from the beginning of the creation*: when will this comming bee? as if they should haue said, wee heare a large discourse, and heare is much adoe among these Preachers now a dayes, about the great and fearefull day of iudgement, wherein (as they say) all men must bee called to account for their workes: but where is this glorious appearance? what danger cometh by their terrible threatnings? what profit hath any by their large promises? And thus because God doth not presently passe sentence, and execute it, by casting the wicked into hell, and by receiuing the godly into the ioyes of heauen, foolish vaine men, that haue no faith, make a merriment and a sport to laugh at this Doctrine. So in *Esay*, because hee told them of death, the Atheists fell to mocking: Come, say they, if wee must dye, then let vs take our pleasure while wee may: Esay 22. 12. *Let vs eate and drinke*, and bee merrie, *for to morrow, soule and bodie, and all must come to nothing*: wee will plie it while the time serueth. And thus these irreligious beasts cast off

all

all the exhortations of the Prophet, by jesting and scoffing.

So, many lewd persons in these dayes are ready to abuse the words of Christ, (where he saith, if one give thee a blow on the one cheeke, turne to him the other also) to deride Christians, and to disgrace Christian patience. Oh shameless persons! will not the reverence of Christ feare them from the abuse of such words, as he with his own mouth uttered? These be the Words of God, spoken and penned by the wisedome of the holy Ghost, for the direction and instruction of his children; not for every prophane swaggerer, and drunkard to vomit out of his filthy mouth, to move laughter with them. And this is a common thing amongst fantasticall companions, that desire to be thought witty and conceited; that if any place of Scripture serve their turne, to gird or quip one another, or such like purpose: they had rather God should loose his glory, and Gods Word the grace and authoritie of it, than that they would loose their jest. And thus that which God appointed to edifie their soules in godlinesse, they pervert to stirre up themselves and others to foolish, wicked and profane laughter.

3 Alledging of Scripture for maintenance of sinne, is a grosse taking of Gods name in vaine. Matth. 4.

So thirdly, the Word of God is abused in a most grosse and notorious manner, when one brings it in the defence of any sinne, error, or heresie. Which is to presume to wrest Gods weapons out of his hands, as it were, to wound him with his owne sword. This is as grievous an abuse of the sacred Word of God, and as hurtfull and mischievous as swearing, or forswearing. Thus the Divell did most damnably prophane Gods Word, that it might seeme to agree with his divellish temptations.

So, let wicked and voluptuous livers, that spend all their time and labour in pursuing vaine, and fond sports, and games, and such foolish and fleshly delights, as make them no whit more serviceable to God, or the Common-weale, or apt to doe any good to their owne soules and bodies, or any mans else: let such men (I say) be reproved, and told, that this kinde of living is not allowable, it will not hold out before God; man was made to glorifie God, and to doe good unto men, not to seeke pleasure to his flesh, and live idlely in the world; and therefore they must repent and amend: you shall have an excuse strait, Gods Word must be brought as a defence; they doe not breake Gods Commandements without warrant out of the Scripture, if you

will beleeve them. What (say they) will you have a man live without delight? Doe you not allow recreation? why the Scripture doth afford a man recreation; and then a number of places must be brought in for recreation; to maintaine their voluptuousnesse. But (vaine man) doth not the Scripture command a vocation, and the recreation as an helpe to further us in it? Now if one may aske you that stand so much for recreation, what is your occupation? what sore travell is it that wearieth your body? what earnest study troubleth your braine, that you must have so much refreshing, and so much recreation? It must be some very painfull labour, that needeth so much rest to make you able to performe it. It is a sore labour indeed, for it is the service of lust and the Divell, two hard masters. But this turning of recreation into a vocation or a vexation rather, is not allowable by Gods Word: how dareſt thou then be so impudently audacious, as to rob God of his treasure, to maintaine thy sin thy lust, and defile his holy Word, by defending thy unholy practice?

So likewise come to a covetous person, rebuke him for his crueltie and oppression, shew him that the love of the world is enmitie to God, and that covetousnesse is idolatrie, then comes in his place of Scripture, which must salve all: What, hath not God commanded a man to labour in his calling? doth not God say, *He is worse than an Infidell that provideth not for his family*? and so all must goe under the name of good husbandrie, & thrift, and providing for his family. But consider thou that standest thus for thy labour, God will have thee labour, but not to serve thy selfe, and thine owne lusts in thy labour: take paines in thy calling, but hurt not thy neighbour by it; provide for thy children and lay up; but withall lay up thy treasure in heaven especially, and provide to bring them up in the feare of God, and in some Christian vocation: first provide that they may be Christians, and then thou hast wel provided for them. Swet up mercifull works for if we be righteous, mercifull, and lend, our seed shall enjoy the blessing. Thus God will have one labour with godlinesse, and provide so for his children, as that he must also provide for his owne soule.

Iam. 4. 4. Colol. 3. 5.

Psalme 37.

So, come to angrie and passionate persons, they likewise can have something to say for their sinne, and clear em of Gods Word, when they have broken out into foolish and unadvised passions,

passions, tell them, This is naught. *Anger resteth in the bosome of fooles,* and *the wrath of man ulfilleth not the Law of God:* Oh, but I pray you, doth not Saint *Paul* say, *Be angry and sinne not?* It is true. But if thou wilt be angry without sinne, be angry first with thine owne sinne, beginne at home, and condemne the follie that is in thine owne soule, or thine anger is not holy and spirituall, but devillish, fleshly and carnall. So, almost in all other sinnes, there is scarce any sinne so bad, but ungodly persons will stand in defence of it; and if they can snatch a few words out of the Scripture, and turne them violently from the true sense therof unto their owne lust, they count this a matter of great wittinesse: but in truth it is a great wickednesse, and a damnable profaning of the name of God. When one can wrest and hale together many places, and lay much for his sinne, it is not a note of more wit, but of more acquaintance with the Devill: for their tongue is set on fire of hell, and blowne by the stinking breath of Sathan. And when they have said all they can, they have made their sinne more grievous, their heart more hard, and themselves more cursed in that they have done nothing all the while, but dishonoured God to make him a patron of wickednesse, and his word a sword for Satan.

Eccles. 7. 11. Iames 1. 20. Iam. 3. 6.

Fourthly, the Word of God is abused and profaned, by turning it to charmes, and all other kindes of sorcerie, to cure such persons as be fore-spoken and ay-red (as they terme it) and to say the Lords prayer, or some place of Scripture, to finde things that be lost, and such like: this is a sinnefull perverting of Gods Word. And whereas men commonly excuse themselves for this sinne, because the words be not ill: yet let them know, that when one abuseth good words to a wrong end, they be ill words in him: and if the Word of God be perverted to such an end, as hee hath not appointed, they be sinfull words in him that thus perverteth them. And Satan is no lesse dangerous an enemie when he commeth like an Angell of light, than if hee appeared in his owne colours. And this charming God himselfe condemneth, and the Law saith, that he will finde out such persons. So, that both these charmers, and those that goe unto them are wicked abusers of Gods name: and either they shall have no successe in the thing they sought for, or if they have, it is a greater plague. For now they prosper in their sinne, and their heart is made

4 Charming, sorcerie, and witchcraft, is taking of Gods name in vaine. Good words may not be used to ill ends

Levit. 20. 6.

more hard and uncurable. And thus the word of God is abuſed.

The remedies againſt the common abuſes of Gods word.

Now the remedie againſt theſe abuſes is, that wee labour to apply Gods Word to the right end, whereunto it is appointed. And if wee will know theſe ends, wee may ſee them in 2 *Tim.* Chap. 3. verſe 16. *The whole Scripture is given by inſpiration of God, and is profitable to teach, to improve, to correct and inſtruct in righteouſneſſe, that the man of God may be abſolute, being made perfect unto good workes.* Here hee ſheweth how we ſhould imploy the Scriptures of God: & firſt generally he ſaith they be *profitable*: ſhewing that the word of God muſt never be medled withall, but for ſome profit. In all conferences, wherein we alledge the Scriptures, this muſt be the cloſing and ſhutting up of all; That there be ſome good done, that ſome body be the better for them, that ſome fruit be reaped thereby: but where fruit is not the end, Gods Word is not rightly applyed. Then particularly he ſheweth wherein the profit conſiſts; Firſt, it ſerveth *to teach*, that is, to enlighten the underſtanding, that one may get more knowledge, and his minde be better informed. Secondly, *to convince*, that is, to refute and beat downe hereſies and falſe opinions. Thirdly, *to correct*, that is, to amend the offendors, and redreſſe their evill manners. Fourthly, *to inſtruct*, that is, to ſhew how one ſhould as well performe the good, as forſake the evill, and to lead ſuch a godly and righteous converſation, as that God may have the praiſe, men may be edified, and himſelfe may be comforted both in life and death. Theſe are thoſe ends of the Scripture, to the which, whoſoever applyeth it, ſhall not diſhonour God, nor hurt his owne ſoule, but glorifie God, and himſelfe bee made perfect, and ready to every good worke. Thus much for taking Gods name in vaine, by abuſing his Word.

When the Scriptures are alledged to a right end.

Abuſing of the titles of God, is to take his name in vaine. Admiration.

Secondly, Gods name is taken in vaine, by abuſing his titles: as God, *Iehovah*, Ieſus, Lord, and ſuch other. And that either in admiration; as when upon any ſudden accident or ſtrange report we breake forth into ſuch vaine ſpeeches, good Lord, O Jeſus, O Chriſt, Lord have mercy upon us, what a thing was that? wherein we name Gods titles, without any feare or reverence of him. Therefore thoſe that have done ſo, muſt repent and doe ſo no more.

Imprecation. Gen. 17.5.

So likewiſe we abuſe Gods titles, in raſh petitions and imprecations; as *Sarah* in a great paſſion commeth to *Abraham*, and ſaith,

ſaith, *The Lord bee judge betweene mee and thee:* and then ſhee muſt needs have a purchaſed Seſſions, & God muſt come downe from heaven in all the haſte: none elſe would ſerue the turne to redreſſe her wrong, which (as ſhe thought) was committed a-gainſt her. And what was the matter? why? *Hagar* had dealt undutifully with her, and God muſt needs come to plead her cauſe, and to puniſh this diſorder. But if God had come, and hearing her raſh prayer, had taken examination and proceeded to puniſh the chiefe offender, who ſhould haue beene firſt plagued? who was the firſt motioner of taking *Hagar* to *Abraham*? was not *Sarah* her ſelfe? What? muſt *Abraham* take her through her meanes and motion; and now, when the matter falleth out ill, ſhe will fall out with her husband? How could ſhe looke for any better proceeding, ſince ſhe was the author of ſo ill a beginning? So that ſuch kinde of imprecations, as to wiſh, God bee judge, raſhly, and haſtily, is a great diſhonour to God. As likewiſe in curſing, as Gods vengeance on him, and ſuch like horrible ſpeeches, when God muſt needs become their officer, to revenge their quarrell, and ſerve their malicious humour, So likewiſe to praiſe God, and give him thankes for an evill thing. As *Saul*, at the wicked inſtance of the Ziphims; when they to currie favour with *Saul*, and to get his good will, came to betray *David* unto him, and to diſcover where he was, that *Saul* might take him: he breaketh forth into hypocriticall and ſinfull praiſes, ſaying; *Bleſſed bee you of the Lord, &c.* One might have done a good duty and diſcharged a good conſcience, as *Jonathan* did, & he would never thanke God for it, but let them come and helpe him to bring his miſchievous purpoſe to paſſe, then God bee bleſſed, and great thankes there muſt be. So for gameſters, when they coozen and rob one another unjuſtly of their money, without conſcience or warrant (they might even as well many times pick a purſe) then in all the haſte, God muſt be praiſed for their theevery. I thanke God I have ſped well, I have good lucke. What? is God a patron of gameſters? is he a favourer of dicers? muſt hee be at every idle perſons becke, when he is robbing his neighbour? Monſtrous perſons, that dare bee ſo impudent! they ſhall feele and ſee (if ever God waken their conſcience in this life; and if he doe not, yet in the life to come,) that it was a fault bad enough, to take away mens goods in this manner: but

Curſing.

Praiſing God for an evill thing.

a Sam. 23:21.

farre greater, when they will dare to abuſe Gods holy name in their ſinfull practices.

Meanes to keepe us from abuſing Gods titles.

Now the beſt medicine to preſerve us from all theſe ſinnes and abuſes of Gods titles, is ſet downe in *Deut.* 28. 58. *Feare the glorious and fearefull name of the Lord thy God:* feare it ſo, that you name it not, nor thinke of it, but with great reverence. For if one be audacious to take Gods name in his mouth, without feare and due regard, God will lay plagues upon him, and thoſe not ſhort and ſlight, but ſore and grievous, of long continuance and great durance: but if one tremble and feare before the Lord, he ſhall never abuſe his name.

Abuſing Gods properties is taking his name in vaine.

Thirdly, Gods name is taken in vaine by abuſing his properties, and by raſh ſpeaking of them; as of his power, wiſedome, mercy, patience, juſtice, &c. which are abuſed when we ſpeake of them carnally, and careleſly, or contemptuouſly. As 2 *King.* Chap. 7. when the Prince, on whoſe hand the King leaned, heard the Prophet ſay, that corne ſhould be ſo cheape, ſo ſuddenly after that extreme dearth, he ſaid: Though God ſhould make windowes in heaven, that could not be ſo.

Now this was a fearefull impietie to ſpeake ſo baſely of Gods power, and ſo contemptuouſly, as though his ſtrength were to be meaſured by mans ſtrength, and God could not tell how to bring it to paſſe, becauſe the Prince could not tell how, nor ſaw any meanes; for there he alludeth to *Noah* his floud, as if he had ſaid, if God ſhould raine corne now; as faſt as he rained Water then, it could not be ſo: but it was ſo, and he ſaw it ſo, but had no good by it, for he was preſſed to death by the throng, as a juſt reward of his contemptuous ſpeech, and unbeliefe of Gods power.

So likewiſe, Providence and wiſedome is abuſed, when one frets and ſpeakes grudgingly againſt Gods workes, under the name of Fortune and Chance: Oh what ill lucke was that? what misfortune? For either one muſt ſay that things come to paſſe by chance, hap as hap may, without any diſpoſing of God, (and ſo he chargeth God to bee too careleſſe a governour, that lets things runne at randome, without counſell and advice:) or if hee ſay, that God governeth all things, and ruleth in the world, and appointeth what things, and how they ſhall come to paſſe; then he chafes and murmureth againſt Gods government, under the

name

name of Fortune: and ſpeaking ill of lucke, he ſpeakes ill of Gods wiſedome and prouidence. So likewiſe, in applying any of Gods properties to defend evill (as the common cuſtome of moſt men is, to deſpiſe all admonition, and to embolden themſelves to all exceſſe of riot in regard of Gods goodneſſe.) O ſay they, God is mercifull, and Chriſt died for our ſinnes. True: God is mercifull, but to whom? To the penitent, and humble perſon that hateth his ſinne, and ſtudieth to forgoe it: but he is not mercifull to thoſe that love their ſinne, and like it, and that have a root of bitterneſſe in them, and make Gods mercy an incouragement to hearten them in their ſinne, and not to allure them to repentance, but make his love and kindneſſe a protection to their lewdneſſe; to ſuch he will ſhew no mercy, but his wrath ſhall burne againſt them to the bottome of hell. So that in ſpeaking of Gods attributes, ſpeake of them with reverence, and to that good uſe for which God hath revealed them. Deut. 29. 19. Pſal 65. 18.

So laſtly, Gods name is taken in vaine, in ſpeaking unreverently of his workes: either thoſe his admirable actions within himſelfe, as election and reprobation. When vaine man by his weake capacitie, and ſhallow conceit, cannot reach to the depth of his wiſedome, what moueth him to chuſe one and to refuſe another; then in the bitterneſſe of his heart, hee openeth his mouth againſt his juſtice: whereas he ſhould rather, with ſilence and reverence, wonder at his hidden counſell; as *Paul, Rom.* 11. 35. did; having ſpoken ſparingly of it, he breakes out in admiration, and ſo concludes, *O the depth of the riches both of the wiſedome and knowledge of God!* So for the outward workes of creation, and redemption, and the paſſion of Chriſt, when one can ſpeake ſo lightly, and without any good uſe of theſe great things, that ſhould make him feare before God, and increaſe reverence toward his Majeſtie, and hatred of ſinne. To ſpeake unreverently of Gods workes is a taking of his name in vaine.

Thus much for taking Gods name in vaine, by ſpeech without an oath: Now followeth that taking of his name in vaine, which is with an oath: Taking Gods name in vaine by an oath.

And this is three wayes; by ſwearing either vainely, or wickedly, or falſely.

Vaine ſwearing is, when in common and ordinarie talke, men mingle their ſpeeches, and fill up their ſentences, with needleſſe oaths: which though they account as a ſmall ſinne, yet it is a moſt Swearing vainely.

notorious

notorious dishonour of God, and proceeds from the Devill, he is the father of it. As Christ saith, *Mat.* 5. *Let your yea, be yea, and your nay, nay: for whatsoever is more comes from the evill one*, that is, the Divell. So that the root of it is exceeding evill, and the fruit of it is even as bad as Saint *Iames* sheweth 2. 11. *Sweare not*, saith he, *my brethren, neither by heaven nor earth, nor any other oath, but let your yea, be yea, & your nay, nay, lest you fall into condemnation.* It is then manifest that the Devill is the author of vaine oathes, Gods judgement is the end and fruit of vaine oathes, and he that is willing to be led by such a guide, and to come to such an end, he may take his liberty to use them. But one may say, I doe not sweare great oaths, as by God, and by the members & sufferings of Christ, but petty & small oaths, as by my faith and troth, by this bread, fire, light, &c. But Christ answereth for this, that wee must not sweare, neither by the Temple, nor the gold, nor heaven, nor earth, no not so much as by our head, because God is the author & maker of all these things. And there appeareth such wisedome and power of God in the simplest of his creatures, as ought to make us to feare and reverence him in them. So that whether they be great oaths or lesse oaths, if they be idle oaths, Gods word hath condemned them, and they shall (without repentance) bring his heavy judgement on them that use them. Yea but I sweare that which is true, it is not a lie. Be it so: yet God hath not bound you onely, not to take up his name falsly, but not to take it up idlely and vainely. And againe, this ordinarie swearing in our common talke, though itbe true, will at length bring false swearing. It cannot be avoided, but that he that usually swears vainely, shall now and then sweare falsely. For the often tossing of Gods holy & sacred name, or any of his titles or actions in our mouthes foolishly, or caresly, doth at length beget such a base account and opinion of these things, that they care not how they use them. Oh, but saith one, I would not sweare indeed, but they constrain me, and urge me to it, for they would not beleeve me else. But if they will not, better it were to want credit with them, than to want favour of God: better undergoe mans unjust suspition, than Gods just judgement. And what is the cause that some mens credit is grown so weake and feeble that it will not stand, unlesse it bee under-propped by an oath? even because they have so wounded their names, by lying, fraud and cozenage, as that men take all for falshood

falſhood that comes from them. But if we would deale iuſtly and truely & lead an honeſt life, we ſhould not need to vſe ſuch ſinfull ſhifts to get men to truſt vs: For there bee many of Gods people, that (through Gods mercy) can ſay, they haue dealt ſo honeſtly & conſcionably with men, & haue had ſuch care of their word and promiſe, as now no man that knowes them, will goe about to put them to their oath, their bare word may end the controuerſie. So that if we would deale plainely and iuſtly with all men & let them ſee truth in our words, and faithfullnes in our workes; ſuch idle atteſtations to the hurt of our ſoules, would be altogether needleſſe. So that to ſweare, when no oath is required, nor accepted, nor can edifie, but rather hurts and grieues the hearers, is greatly to bee condemned.

Wicked ſwearing.

But if vaine ſwearing be a plant of the Deuils ſetting, and will bring forth fruit for ſtore, *viz.* damnation: then how much more horrible and odious is that blaſphemous and furious, and outragious ſwearing of many men? if that they be a little offended, and their mind diſpleaſed, then they fall to diſgorge their filthy ſtomacks vpon the name of our Creator, and ſpue out all the venome they can, vpon his moſt ſacred Maieſty, without any feare or reuerence. If in their hunting, their dogges content not their mindes, they fal a curſing and ſwearing, as it were to eaſe their diſtempered ſtomacke, by ſhameleſſe and blaſphemous tearing and renting the name of God. If God croſſe them in their dice, which are deare to them, they will croſſe him in his glory, which is deareſt to him: if he make the dice runne againſt them, they will bee auenged, their tongues ſhall runne as faſt againſt him. Here is an heart poſſeſſed with wickedneſſe, and given over to ſin, that can finde no other remedy, when it is croſſed & moued, but to diſhonour God. Hell gapes with open mouth for ſuch helliſh perſons and a moſt terrible and fearfull damnation remayneth for ſuch horrible and fearefull ſinners, vnleſſe they bewaile and forſake their hainous blaſphemies, and indeauour hereafter, by all meanes, to ſanctifie Gods holy name.

The danger of curſed ſwearing.

Therefore let wicked ſwearers take heed, how they preſume often thus to croſſe God in their anger, in the thing that he moſt accounteth of: for he will not long ſit downe by it, he will not ſtill beare it but he will ariſe in anger and plague them in their ſoule, and in that, that is neareſt unto them. If they ſet their tongues againſt

againſt heauen; heauen will ſend downe thunder-bolts of woes againſt them: and if one daſh often againſt Chriſt and will take no warning, at length Chriſt will fall vpon him, and grinde him to powder. And thus much for idle and fooliſh ſwearing, as alſo bitter and outragious blaſpheming.

Matt. 21. 44.

Swearing wickedly to doe ill.

Secondly, Gods name is taken in vaine, by ſwearing wickedly, when men binde themſelues by an oath to doe euill: As *Dauid* in paſſionate heate, ſware to kill *Nabal*. Indeed *Nabal* was a ſinfull man, and God did reward him afterwards accordingly: but *Dauid* had no warrant to ſeeke reuengement, and to ſweare to doe that which he had no calling vnto. This kinde of ſwearing is a taking of the name of God in vaine, whether the oath be broken or kept. For if men breake it, (as in this caſe they ought to doe) they haue ſinned, in that ſo lightly and raſhly they tooke vp the name of God, as that vpon better conſideration, they were driuen to recall their oath againe: but if they keepe their wicked oath, (as *Herod* did) that is moſt ſinfull of all; for then they make God an Author and Patron of ſin, and call him for a witneſſe, and allower of their euill. So that for vs to ſweare, we wil be meete with ſuch as haue done vs ſome wrong; and that we wil be auenged of them, or ſuch like: it is a grieuous profaning of Gods holy name; for Gods name ſhould feare vs from euill, and not bind vs to euill.

Marke 6.

False ſwearing or periurie.

Thirdly, Gods name is exceedingly diſhonoured and polluted by ſwearing falſly, by forſwearing ones ſelfe, which is moſt vſually called periury. This is a moſt horrible ſinne, tending to a moſt fearefull damnation. For if we ſhall giue an account for euery idle word, as Chriſt ſaith; and if men bee ſubiect to iudgment and damnation for every vaine oath, as Saint *Iames* affirmeth: then, what ſhall become of thoſe that will dare to call God to beare witneſſe of a falſhood, and beare themſelues out in a lie, by pretending his name? Therefore in *Zach.* 5. 4. the Lord ſheweth, that his curſe (like a fretting Leproſie) ſhall come vpon the falſe ſwearer, and vpon his houſe, to conſume him, and to deuoure his houſe and ſubſtance, and ſhall eate into them, till it haue brought them to nought. And in the 15. *Pſalme* 4. verſe, it is ſet downe as a note and marke of a true Chriſtian, that hauing ſworne to his hinderance he will yet keepe his oath. Then how farre is he from being a good man, that will of purpoſe ſweare that, which he neuer purpoſeth to performe? and ſet a better colour vpon an vntruth, by garniſhing

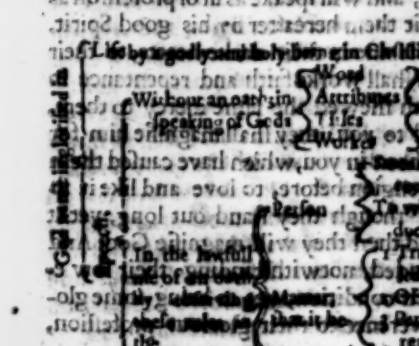
Matth. 12.

garnishing it with a false oath? For it were better to lose any commoditie, than Gods favour, and suffer dammage in any thing, rather than to rob God of his glory.

Now the circumstances doe aggravate this sinne. It is very wicked and cursed, if it be in a private place, and a private cause: but when one commeth before a Magistrate in a publike assembly, and in a matter to be publikely tried, according to truth and justice, than to winne credit to a lie and unjust dealing, by calling the true God to witnesse, is even to make God a false witnesse like themselves. And this is to unite and linke many sinnes together, for he doth not onely profane the glorious name of the Lord of hoasts; but also he is a thiefe, and robs the innocent of his right, and draweth the Iurors to an unjust verdict, and the Iudge to an unrighteous sentence. Now the way to preserve us against this abuse, is to feare an oath: as *Eccles.* 9. 2. describing a good man, & opposing him to a sinner, notes him by this marke; That hee feares an oath, which the sinner never feareth. And he that is afraid to inure his tongue to vaine swearing, shall not easily be overtaken with wicked, and much lesse false swearing. But he that hath so lavish a tongue, as it can with as much facilitie and nimblenesse pour forth oaths, as other words, he is in continuall danger to fall into the foule and most odious sin of perjury. And thus wee have heard how this Commandement is broken. Now followeth to be seene, what is here required. It commands generally to glorifie Gods name, as is further shewed in the next table.

Forswearing before a Magistrate.

Perjured persons arrant theeves.



First,

First, for life and conversation, a Christian is bound here to behave himselfe so, that his whole conversation may bring glorie to the name of God. He must so profit in knowledge and conscience by the Word of God which he professeth, and make such a good proceeding in pure Religion, as that he may beautifie his religion, by a blamelesse & unspotted behaviour. Thus in *Matth.* 5. 16. Christ saith, *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* He would have Christians to be as lights: and the light which they must set forth on every side, must be a gratious and Christian behaviour; that men seeing and beholding these beames, may glorifie not them, nor commend them, for a Pharisie will seeke to haue men magnifie him, and speake well of him, but a Christian must desire, that by his meanes men might be brought to magnifie the profession of God, and to speake and think most reverently of that Word, that hath wrought such grace, and such reformation in him. The life must be the first beginner in Religion, or else the speech is but ridiculous; as the Lord saith, *What hast thou to* Psal. 50. *doe, to take my Words within thy mouth, seeing thou hatest to be reformed?* One goeth beyond his calling and commission, when he dare call himselfe a Christian, and God his Father, and will not yeeld obedience unto his commandements in his practice. So, 1 *Pet.* 2. 12. *Have your conversation honest among the Gentiles, &c. that they may glorifie God in the day of their visitation.* As if he had said; There are many of Gods elect, that yet are unregenerate, and as bitter against Gods truth, and will speake as ill of profession as any other; but God will visit them hereafter by his good Spirit, and the Sunne of grace shall shine in their darke hearts, to their enlightning, and his Word shall worke faith and repentance in their soule: and when he hath shewed the same mercy to them, that in former time hee did to you, they shall magnifie him for these good things that have been in you, which have caused them that bare an hard minde to religion before, to love and like it so much the more now. And though they stand out long, yet at length they shall be won, and then they will magnifie God. And Tit. 2. 10. even bond-men are commanded, notwithstanding their low estate, and the baseneſſe of their condition, yet to bring some glory to God, and win some reverence to their glorious profession, by their good behaviour.

No

No man is in so meane a place and condition, but that if hee will take the name of Christ vpon him, and the profession of Christian religion, he must adorne it, and decke it: which he may doe, by being faithfull and diligent in his place, and giuing euery man his due conscionably. Euen a seruant if hee bee not audacious and arrogant, not giuen to picking and stealing, but trustie, diligent, and seruiceable, patient, meeke, and humble, he glorifieth God, hee graceth Religion, hee worketh out his owne saluation, and doth what in him lyeth, to conuert his vnbeleeuing master, and shall haue reward of his seruice, as well as if he were in a higher and more honourable calling, that the world made more account of it.

The meanest Christian in his place may bring glory to Gods name. *Doctrine.*

In the first petition Christ bids us say, Hallowed, or *sanctified be thy name*, that is, let vs, and all professors be so well grounded in the vnderstanding of the word, and our hearts so seasoned and quickned with the same, as that our life led in all good conscience, may bring glory to thy Name and Religion. Now for vs daily to make this prayer, and neuer to regard our actions, how they be agreeable to this Petition, what is that but to dishonour God both in life and praier? And thus much how we must glorifie God indeed. Now followeth how we must glorifie him in word.

First, we must speake of Gods word with such care and reuerence, as beseemes the great excellency of it: and not vainely, nor iestingly, but onely to those good vses, and with that good affection, that the Lord hath commanded. And so in *Deut.6.7. These words shall be in thine heart, and thou shalt rehearse them continually, &c.* So that it is not left at mans discretion, whether hauing Gods words in his heart, he will speake it, or not: but it is laid as a commandment, with equall authority with the former, that hee shal talke of it, as well as thinke of it. And surely, if it dwell within, it will be heard with out, as *Psal. 37.30. The mouth of the righteous shall speake of Wisdome: for the Law of God is in his heart, and his feet shall not slide.* He sheweth the priuiledge of a righteous man that hath Gods Law so rooted and setled in his heart, as it will spring and bubforth in his mouth, and so keepe and preserue him, that either hee shall not doe any thing that is wicked, or if hee doe, he shall be soone and happily recouered.

Gods Word must be reuerendly handled

Those therefore faile much in this duty, that will neuer talke of any thing in the Scripture, or of any part of Gods worship: they

they will come to the Church, and give the Preacher an houres hearing: but follow them out of the Church doore, and what kinde of conference shall you heare come from them? Not one word of the Sermon, but presently of the earth, and earthly things. Though these men be not common swearers, yet they have broken this commandement: for God commandeth us here to honour him with our tongues. And therefore, howsoever foolish persons are ready to excuse themselves, that though they cannot talke of the Scriptures, because they are not booke-learned, yet they have a good heart and serve God day and night, (if you will beleeve their report:) yet so long as their goodnesse is locked up, that it cannot come abroad, they may say what they will of themselves: But Christ saith, that *a good man out of the good treasure of his heart, bringeth forth good things*. This rich treasure, as must needs bee brought to light when good occasion is offered unto us. For if one lay, he hath a coffer full of good gold, and yet can fetch nothing out but drosse, no man ever saw him bring one piece of gold out of his chest, but every day light and base coine; surely by this that commeth abroad, men may quickly ghesse what metall is within: and few will count him ever the richer for his golden words, when nothing but drosse comes out of his purse. And so in the *Proverbes*, the wise man saith, that *The tongue of the righteous is a tree of life, and that it feedeth many*. And therefore he that can feed none, is not a righteous man, but destitute of the grace of God. As men therefore must not speake idlely of Gods Word, so neither must they be altogether silent; as though wholsome and religious talke belonged not to them: but they must open their mouthes with wisedome, and have the law of grace in their tongue.

Math. 12.

Pro. 10. 21.

Pro. 31. 16.

Gods titles must be named with feare.

Secondly, we must speake of Gods titles and properties, with feare and reverence, to the benefit of men, and the praise of God by them. Thus *David*, *Psalme* 40. 9. saith of himselfe, *I have declared thy righteousnesse in the great Congregation, I have not hid thy righteousnesse, and I have not concealed thy mercy and thy truth, &c.* These were the things whereof *David* would speake; the great mercy of God, and his wonderfull and stable truth: that men might learn hence to flie unto him, and depend upon him in their miseries. And he would shew forth his righteousnesse, that men should know, that it would surely goe well with the righteous,

and

and that the wicked ſhould have according to the worke of his hands: for God being righteouſneſſe it ſelfe, muſt needs puniſh the one, and reward the other, as their lives and deeds have deſerved.

Theſe were the things, about which he would willingly exerciſe his tongue, and ſpeake joyfully to the people. For, one cannot ſpeake of theſe things conſcionably, but it will worke in him a feeling and love of them, ſo that himſelfe ſhall get more good, and thoſe alſo that heare him. So *Pſalme* 107.8. *Let them confeſſe before the Lord his loving kindneſſe, and his wonderfull works before the ſonnes of men.* He would have us have ſuch a feeling in our hearts, as that we ſhould not onely confeſſe Gods kindneſſe before him, but alſo make knowne the ſame before men.

And therefore all of us muſt here be humbled, & acknowledge how exceeding ſhort we come, how ſeldome or never we breake forth into ſuch confeſſion or declaration of Gods power, wiſedome, mercy, &c. as our ſelves and others might thereby be ſtirred up the more to be thankfull unto him, and to ſtay upon him. Who almoſt had ſaid, as *David* in the *Pſalme*; *Come, and I will tell you what the Lord hath done for my ſoule.* What carefulneſſe hee hath had over our ſoules and bodies, what faithfulneſſe he ſhewed unto us in all our needs, and all his wonderfull mercy and wiſedome, wherof we have daily experience? Many can make long diſcourſes of the kindneſſe of their benefactors, and ſpend much time in telling what their good friends have done for them; but for God that giveth life, and breath, and all things, and that giveth power to our friends, to doe us good, and kindneſſe to put that power in practice; who almoſt doth ſpeake of his goodneſſe and power, that he continually doth ſhew and practiſe towards us, to move himſelfe and others, thereby more earneſtly to glorifie his name?

Pſal. 66.16.

Acts 17. 25.

Thirdly, we are here commanded to ſpeake of Gods workes with reverence and thankſgiving, whether they bee workes of mercy, or juſtice. And thus the children of Iſrael with their leader *Moſes*, after their wonderfull deliverance at the red ſea, gave themſelves to praiſing and magnifying God, and to confeſſe his excellent greatneſſe and majeſtie, and to ſet out the ſame to all poſteritie. And as we muſt magnifie God for all his workes, ſo alſo even for thoſe that goe beyond our reach, and ſeeme moſt contrary to carnall reaſon. And thus *Paul* having diſputed of election & reprobation, ſuch workes as carnall men and fleſhly wits moſt

Gods workes muſt be ſpoken of with reverence. Exod. 15.

ſtumbled at, and would willingly ſhew their quarrell againſt, if they durſt for feare of men; *Paul*, I ſay, being a man of God, ſpeakes moſt reverently, and with wonderfull admiration of the glorious attributes of God therein. *Rom.* 11.33. *O the deepeneſſe of the riches both of the wiſedome and knowledge of God! how unſearchable are his judgements, and his waies paſt finding out!* and then, *Who hath knowne the minde of the Lord?* Who can tell why God chuſeth one to life, and leaveth another to death? who can aſſigne the cauſe of theſe things? And in the next verſe, having before ſpoken of ordaining one to ſhame, and another to glory, hee ſhutteth up, and cloſeth all with this holy and reverent concluſion, wondring at his greatneſſe: *Of him* (ſaith he) *and through him, and for him, are all things: to him be glory for ever. Amen.* As if he ſhould have ſaid, he made all things at the firſt himſelfe; he ſuſtaineth and preſerveth all things by his owne power ſtill, & therefore it is moſt juſt & equall, that he ſhould diſpoſe and order all things according as it ſeemes beſt unto him for his own glory.

We muſt praiſe God for our afflictions.

And as wee muſt ſtrive to magnifie God in thoſe workes that croſſe our reaſon; ſo in thoſe alſo that are moſt contrary to our affection: as in our croſſes and afflictions. And thus did *Job* when God had taken away his ſonnes, his ſervants, his ſheepe, his oxen, his camels, and all his goods, and that vpon the ſudden, he fals not to murmuring and grudging againſt God, but breaketh out into the praiſe of God; *The Lord hath given*, (ſaith he) *the Lord hath taken away, bleſſed be the name of the Lord.* In all theſe miſeries he could finde in his heart, and ſee good cauſe, to bleſſe the name of God: for hee knew that all theſe tryals came from God. And though the Divell were a chiefe ſtirrer, yet he could not goe beyond his commiſſion: and though God had taken away all, no wrong was done to *Iob*. God hath given it him, and might have taken it away ſooner, and therefore ſtill he was to be bleſſed. So did *Hezekiah*: ſo did *Eli*: *It is the Lord, let him doe what he will.* So that even in Gods chaſtiſements, which are tedious to the fleſh, and goe againſt the ſtreame of our affections, we muſt praiſe him. As *Nebuchadnezzar* in the end of his ſeven yeeres miſerie, ſaith, *He is holy in all his workes, and juſt in all his wayes.* And thus we muſt glorifie the name of God in ſpeech without an oath. Now it followes to ſpeake of an oath.

Iob 1.21.

2 King. 20.19. 1 Sam. 3.18.

Dan. 4.34.

Swearing rightly is an holy ſervice of God.

And firſt we muſt know, that it is a ſingular ſervice to God to take

take an oath, when we have a lawfull calling thereunto. As raſh ſwearing is a wicked thing, ſo right ſwearing is an holy ſervice: and one may ſinne as well in omitting this, when it is lawfully required, as in committing the other which is forbidden.

So in *Deut.*6.13.and 10.20.*Thou ſhalt feare the Lord and ſerve him, and ſweare by his name.* In both which places God plainely requireth this ſwearing by him, as a ſpeciall honour that belongs unto him, when we have a warrantable and juſt cauſe to take an oath.

1 It is an errour to forbid the uſe of oathes.

Therefore this errour muſt be condemned, that would altogether root out the uſe of oaths, as unlawfull; and being called thereto, refuſe it, becauſe they ſay they would not take Gods name in vaine. Whereas, in refuſing to ſweare by it reverently, and upon good ground and calling, they tranſgreſſe this Commandement, and might as well refuſe to heare, and reade, and pray, as to ſweare being called therunto.

2 We may expect a bleſſing for ſwearing rightly.

Likewiſe it ſerveth for our inſtruction: that when the caſe ſtands ſo, as that an oath is required at our hands by thoſe which have authoritie, & when we have a ſufficient warrant, then we ſhould willingly & carefully doe it, & that with a minde to glorifie God, and an expectation of a bleſſing upon this holy worke, as upon hearing and reading, becauſe it is an ordinance of God, as well as theſe be: and it is a fault, when men comming to this, do not propoſe the glory of God unto themſelves; nor looke for any reward for this duty, but onely reſpect the civill ends, to ſet agreement, & make peace among men. Many will hope to ſpeed the better for a good prayer (as indeed they ſhall) which never hope, that God wil look any whit the more favourably upon them, for ſwearing religiouſly. But if God will puniſh vaine ſwearers, he will reward good ſwearing, & thoſe that uſe it aright. As a curſe is denounced againſt the ſinfull and idle uſe of it, ſo the reverent and conſcionable uſe of it, hath a promiſe of bleſſing annexed unto it. But for want of knowledge and faith in this point, we want the fruit of it: for a Chriſtian, ſwearing for conſcience ſake, and in obedience to Gods Commandement, may lay up an oath among his beſt ſervices, and treaſure it up as a precious jewell, that ſhall bring an everlaſting reward with it. For God wil not forget thoſe that ſanctifie his name: which all they doe, that ſweare reverently by it.

Now, that we may ſweare lawfully, theſe rules are to bee ob-

Rules that we may ſweare rightly.

obſerved; for the { Perſons { ſwearing: / requiring an oath. / Worke }

Vnregenerate men can never ſweare rightly.

For the perſon ſwearing, this muſt be knowne and obſerved, that if we would have God accept of him, he muſt be a Chriſtian: for no unregenerate man can ſwear religiouſly to pleaſe God, nor comfortably to his owne ſoule; and therefore Saint *Paul* ſwearing, ſaith, *I call God to witneſſe:* but ſo may an unregenerate man, and his oath be worth nothing in Gods account; therefore he addeth, *Whom I ſerve in the ſpirit*, ſhewing, that hee that will comfortably take the name of God in his mouth, to ſweare by it, muſt ſanctifie him in his heart, and ſerve him in his ſoule, or elſe he doth take the Name of God in vaine, hee doth not glorifie him at all. For an evill tree (ſaith Chriſt) cannot bring forth good fruit. And though others may have good by that hee ſhall doe, yet it can bring no good or comfort to himſelfe: nay, it is an evill worke in him, as was the preaching of *Iudas*, and caſting out of Devils, and other workes, which hee through Chriſts commiſſion was able to doe: which (notwithſtanding) were ſo farre from doing him good, or yeelding him any comfort againſt the terrour of his conſcience, that they rather were torments, and fire in his boſome to vex him, that had made ſo faire a ſhew, when in truth hee had ſo foule a heart: So, if an unregenerate man take an oath, although it be very true, yet hee ſinnes and diſhonoureth God in thus ſwearing; becauſe whatſoever is not of faith is ſinne. Now, he hath no faith, neither lookes he to Gods Commandements, or reſpects his glory in the oath. Therefore whoſoever hath taken an oath before his calling, howſoever in it ſelfe lawfull, yet he muſt be humbled for the manner of doing of it, becauſe it was a ſinne in him; being void of faith, and wanting a good conſcience, and all true reverence of Gods Majeſty. For theſe things can never be wrought but by the worke of the Spirit, which doth convert men that they may be fit for his ſervice: whereas in the ſtate of unregeneracie, they took Gods Name in their mouthes, when there was no feare of him in their hearts, and to the impure all things are unpure.

Rom. 1. 9.

Mat. 7. 18.

Tit. 1. 15.

This may be obſerved in the party that is ſworne.

Now, in him to whom the oath is made, this is requiſite, (without which an Oath cannot be lawfull) that hee require it and

and be ready to accept it. For if the party unto whom one sweareth be unwilling of it, then it is a sinne to spend it upon him, and wearie his eares, and grieve his heart with it.

What inconveniences accompany rash swearing.

And therefore many men are to be reproved, that, in common buying and selling, are so forward to sweare, and that though no man be willing they should sweare; yea rather, many are grieved and troubled at it; yet every thing of lightest moment, must have confirmation of an oath annexed unto it. But what get they that will make a trade of swearing? Surely this, that they grow to bee suspected of unfaithfulnesse: and when they be so lavish of Gods name, both their own hearts grow lesse to reverence it, and others the more suspect them; whereas they thinke to remove all suspition from themselves. For a godly man, and one that hath any true fidelitie in him, lets more by the name of God, than to pawne it upon every small occasion: and therefore those may be justly thought most deceitfull towards men, that be most prophane towards God. And he that careth not to dishonour God, will never make any great stay to deceive his neighbour: and they who give libertie to themselves to use needlesse and vaine oathes, doe often slip into false oathes. These rules are for the persons. Now for the thing it selfe.

I

Rules of a religious oath: First, it must be of a knowne truth.

First, it must be true that is sworne: That is, whatsoever we confirme by taking the name of God in our mouthes, must not onely bee true in it selfe, but a knowne truth, of which hee that sweareth, hath some certaintie, his conscience must not doubt of it: if he doe, he setteth too light by Gods name. So *Ieremie* Chap. 4. verse 2. he requireth that men sweare in truth and in judgment: if one will come to averre and affirme a thing with an oath, he must be able to say, I sweare nothing but that, which (upon sound ground and good proofe) I know to be true, I am sure of it, and have in mine own heart just warrant for that, which I speake: else upon every light conjecture, and slender opinion to confirme a thing by an oath, though it fall out to be so, is to prophane Gods holy name, and take it up with a vaine and unreverent affection, in that one is so rash, to adventure so easily and suddenly upon a thing of such weight and importance.

II

Oathes must be taken in matters of importance.

Secondly, an oath must not be taken in light and small matters, but in things of great moment. Though the matter bee certaine, and in our knowledge such, as we may safely testifie the truth of it:

Exod. 18.

it: yet if it be but a trifle, it is not worth an oath. In such a case, man must rather be content to bee credited, than to call Gods name to witnesse. When *Moses* was the Iudge, he appointed inferiour officers to have the managing of smaller matters, and onely the greater and weightier causes were brought to him, to heare and decide. Now then if it were not fit for *Moses* to be called to the ending and making up of every light and idle controversie, much lesse is it for us to debase God so much, as to bring him in upon every trifle. We would count it a very unseemely thing, to trouble high Officers and Magistrates with causes which the meanest neighbour could arbitrate. And if it be too much disgracing of a Noblemans dignitie, to call him forth about every such thing of no weight; much more prophanenesse it is to warde God, and sheweth a heart nothing touched with the greatnesse of his Majestie, to urge him to come out of his place, to deale in such trifles. Therefore, unlesse it be matter that tends to the glory of God, or some great good of man, to end contentions that would be dangerous, and to set unitie and good order among men; we must not presume to meddle with the name of God, nanbring triviall matters before his glorious presence.

3 Oathes must be taken with reverence.

Lastly, wee must doe it with great feare and reverence: as in *Eccles.* 9. 2. it is noted as the marke of a good man, to *feare an oath*. And though one be the childe of God, and an oath bee required of him, and he know the thing to be certainly true, and the matter also of weight, worth an oath: yet if he come lightly without any regard of God, and reverence of that his excellent name, he hath failed in his swearing, and hath taken Gods name in vaine, and is to be humbled for it: For, in the second *Psalme*, and the eleventh verse, he saith, *Serve the Lord with feare*: Now if a man must not undertake any service of God without feare; much lesse may he call God to be a speciall witnesse, and after a speciall manner set himselfe before him, without reverence and due feare of his majestie. And so much for the Commandement. Now followeth the reason of it.

For

For the Lord will not hold him guiltleſſe, that taketh his name in vaine.

He that takes Gods name in vaine, and repents not for it, drawes downe Gods iudgements upon himſelfe.

HEre God from the greatneſſe of the perill, goeth about to terrifie men from the ſinne: now were he ſaith, the Lord will not hold him guiltleſſe, ſomething more is vnderſtood, than is expreſſed. For the meaning is, that God will account him as guiltie, and execute a ſharpe and ſeuere puniſhment vpon him. So that, this wee may here obſerue as a plaine doctrine, That he that ſinnes againſt this Commandement, vnleſſe he doe ſoundly repent, ſhall draue heauie iudgements vpon himſelfe. As the offence is hainous, ſo will the puniſhment be anſwerable. For it is God that vndertaketh to perſecute againſt them: he will not put it vp, but be reuenged vpon them. If man onely accuſed them, they ware not neceſſarily faulty, but might receiue credit with men, or at leaſt haue comfort in their owne ſoules, as *Naboth* had, and they which are ſpoken of, *Eſay* 29. 21. that were made to *ſinne in word*, when they ſpake truely and faithfully: and being righteous, were yet *made to fall without cauſe*: but if God conuince, who ſhall cleere? if he condemne, who ſhall iuſtifie? Their owne tongues, and hearts and conſciences ſhall paſſe a verdict againſt them. If man onely were offended, man alſo might determine the cauſe as vmpire or iudge, and ouer-rule the aduerſary. For the ſentence is not alway as the plaintife would haue it: but (*as Eli* told his ſonnes: 1 *Sam.* 2 25.) *If one ſinne againſt God, who will plead for him, or take vp the matter betweene them?* If a man onely followed the cauſe, there might be many helpes: as protection, or bailes, or flight, or pardon, or death of either ſide, &c. But if God purſue, who can reſiſt him? who can eſcape him? who can ouer-match his power? or (without true repentance) flie from his fearefull iudgements threatned againſt them? If he caſt them, they be ſubiect to any puniſhment, or all puniſhments; in euery place they may feare apprehention; at all times they may expect execution: ſo fearefull is their ſtate that break this Law, and fall into the hands of the liuing God.

And yet, of all ſinnes, this ſeemeth moſt ſafe in the eyes of men. A greater penaltie is laid vpon him that robs a man of his goods, than vpon him that robs God of his glorie: and one may with

more eaſe carry out a blaſphemous and furious oath, yea, many of them, and wicked ſcoffing and mocking at the word and Works of God, than any ſlanderous reproach, or taunting terme againſt his neighbour, that is but duſt and aſhes like himſelfe. Therefore, ſith men let it ſlip ſo eaſily, God will take the more notice of it, and puniſh it more ſharply. For indeed men are farre more carefull for their owne vaine glory, than for Gods glory: and therfore if God ſhould referre it to mens aſſiſes, it is ſure, little order ſhould be taken for it. Yea, commonly it is ſeene, that thoſe which ſhould reforme and correct others, in this point, haue themſelues moſt need to be reformed, and corrected: and ſome of the greateſt Rulers, that ſhould moſt repreſſe blaſphemy, of all others, practiſe it moſt. For if they be neuer ſo little croſſed, how doe they ſeeke to eaſe themſelues, but by violent and outragious ſwearing? Therefore, if God ſhould put ouer the puniſhment of it to their diſcretion, like enough a very ſlight penaltie ſhould ſerue the turne. And men alſo could not inflict a ſufficient puniſhment, anſwerable to the fault: for damnation is the due puniſhment, as, *Iames* 5. 12. Therfore God will haue it come before his iudgment ſeate, and himſelfe will be the iudge, and executioner in this offence.

Vſe 1. Such as vſe to take Gods name in vaine grow more and more ſhameleſſe.

Sith then, God vndertakes to puniſh it; the vſe is for the terrour of all vngodly perſons, that giue ſuch liberty to themſelues to runne ouer, in the breach of this Commandement aboue the reſt, that they grow ſhameleſſe, and ſhew their ſinne like Sodome; nay, they will doe it to grieue them that diſlike it, vtterly they take a great pride in it.

Many alſo of the ciuiller ſort will be loth a man ſhould for them take away their neighbours cattell, or goods: yet if they ſweare in a paſſion, and bee told that they are in great fault, but they wrong God in that which is moſt deare vnto him, they diſhonour his holy name, then they turne all into a ieſt and laughing. What? is that ſuch a matter? doe you ſtand ſo much vpon an oath? who is there I wonder, that doth not ſweare ſometimes, and let fall an oath before he be aware, when he is angry? And doe they make ſo light a matter of it? Is it a ſmall thing to fall into the hands of God? Nay, there be ſome of Gods people, that can ſay truly, through Gods mercie, that they had rather chuſe to haue their ſoule to paſſe from their body, than a wicked oath

from

from their mouth. For if God have threatned to bring judgment upon vaine swearers, then where shall mad and frantick swearers appeare? For though men let them passe, yet before the great Iudge of heaven and earth, they be liable to an action of eternall death. Wherefore, in a case of such danger, men must be content to be admonished, and to be helped out of the sinne; and not chafe and rage against him, that by a wholsome rebuke, desireth to preserve them from the wrath of God, and to draw their soules out of perdition.

Custome to sweare excuseth not, but accuseth more.

But this is the defence of many swearers; that they sweare not from an evill minde, nor in any bad meaning, but onely by reason of a long custome, which they cannot now leave. But this defence is much worse than the offence. For it is all one, as if a common robber should plead, Not guiltie before the Iudge, confessing that he had indeed robbed, and murdered, yet hee thought himselfe an honest man; because hee did it not of an ill intent, but onely for that he accustomed himselfe to theeving and spoyling ever from his childhood: and therefore he must needs continue that course of life still, hee neither could nor would alter his custome. Would an earthly Iudge acquite such a shamelesse malefactor, though the wrong concerned onely other men, & not himselfe? And shall God the most righteous Iudge, let such escape, as make it their ordinary custome to robbe him of his owne glory, and to pollute his most holy name? Other malefactors usually doe not kill before they be provoked, neither will they steale but in hope of gaine to themselves: but these wicked swearers flie upon God, whomsoever did them hurt, and they are needlesse and senselesse theeves, for they spoile and rob without any hope or possibilitie of gaine: yea, with evident hurt to their owne soules, hinderance of Gods glorie, and griefe of heart to their Christian hearers.

Comfort of such as have received wrong by false swearing.

Lastly, this may serve for the comfort of them that have receiued wrong by false oathes, and have false matters carried out against them, by the helpe of periurie. Though earthly Iudges, doe not with due care & diligence search out this; or by reason of their ignorance or error, cannot finde out the right; and counterfet matters passe for currant: yet the Iudge of Iudges will make a better inquirie, and set downe a more true and vpright sentence, and will lay open their innocencie, and the damnable hypocrisie,

and

and impudencie of their adverſaries: and not onely diſcover it, but plague and confound them for it, if they perſiſt impenitent. And this was the cauſe of *Naboth*, and his children. He was by ſuch wretched dealing ſurpriſed, and brought to death, as a malefactour and traitor againſt the King, and blaſphemer of God: but hath not God ſhewed in his Word, how he brought deſtruction upon the actors, and rooted them out and ſwept them and their ſeed away from the face of the earth? and *Naboths* name is now cleered, and every one that heareth of him, knoweth him to have beene better than *Ahab* or *Iezabell*. So that God brought their ſinne upon their heads, and hath not ſuffered his innocencie to be ſtained. God would not beare with it; how ever, for feare of *Ahab* the King, no man durſt goe about to redreſſe it. Therfore, albeit ſometimes wicked ſinners will impudently out-face, and by ſwearing and forſwearing, over-ſway good cauſes of Gods children, and carry away matters for a time that are altogether falſe: yet be patient, God will not let the uprightneſſe of his children to be alway oppreſſed, he will not ſuffer his ſacred name thus wickedly to be abuſed, and made a ſhelter for lies and ſlanders, but when his good time come, hee will let the world ſee how ſhamefully they dealt. And though now, while God holdeth his peace, they flatter themſelves, and be not afraid to prophane his name, ſo they may effect their malicious purpoſes for matters to goe on their ſide: yet God will cauſe their wickedneſſe to return, and fall upon their owne heads, and their owne ſhame ſhall cover their faces: and the wrong done, both to his name and to his ſervants, ſhall be fully diſcovered and revenged. Thus much concerning the third Commandement, for the glorifying of Gods name. Now followeth the fourth, in theſe words.

The

The fourth Commandement.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt doe no manner of worke, Thou, nor, &c.

THe purpose of God in this fourth Commandement, is, to teach us to set apart the seventh day wholly from all worldly affaires, to the exercises of religion and mercy. The parts are two: The one setteth downe the duties to be performed; the other the reasons to moveus to perform them. In the first is shewed what we should doe, and from what we should decline. The thing to be done is keeping it holy, celebrating an holy rest unto God. The things to be forborne, are all such workes, as hinder us, or any under our charge, from sanctifying the Sabbath.

The reasons are divers: The first is drawne from the equity & righteousnesse of it, in these words, *Six dayes shalt thou labour, and doe all that thou hast to doe.* As if he had said, I have given thee six dayes for the workes of thy calling, and have set apart but one day in seven, for my speciall worship and service, and therefore thou oughtest with all cheerefulnesse and readinesse to yeeld obedience to this so reasonable and equall a Law. Reasons for observation of the Sabbath day. First, from the equity.

The second reason is taken from the interest and right of God, in these words. *The seventh day is the Sabbath of the Lord thy God.* As though he would say, I have taken it to my selfe, I challenge it to be imployed in my service, it is my day, and not thine: therefore unlesse thou wilt make thy selfe guiltie of sacriledge by applying holy things to ungodly and common uses, thou maist not convert this time, which I have set apart for mine own worship, to thine owne profit or pleasure. 2 Secondly, from Gods right.

The third reason is taken from Gods example, in these words; 3 From Gods example.

For

For in sixe dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. As if he should say; If thou wilt follow examples, then follow the best example. Now what better example can there be, than of God himselfe? who, when he made the world, and all things in the world, contrived all his workes so, as that he finished them in the compasse of sixe dayes, and on the seventh day rested from all his workes of creation, onely preserving those things which before he had made. Therefore from his example, learne thou so to dispatch all thy businesse in the six dayes, as that on the seventh day, ceasing from all ordinary labours of thy calling, thou maist give thy selfe wholly to the duties of sanctification and love, for which end hee hath appointed this resting on the seventh day.

From the end of the Sabbath

The last argument is taken from the end and use of the Sabbath, in these words, *Wherefore the Lord blessed the Sabbath day, and hallowed it.* As if he should say, If neither the equitie of the Commandement, nor the right of God, nor yet his example will prevaile with thee, to perswade thy heart to keepe this Commandement: yet in regard of thine own profit, and the benefit thou shalt reape to thy selfe, yeeld to keepe it holy. For God hath not taken this to himselfe for any commoditie that hee should have by it, but even for thy good: hee hath appointed it for holy uses, that it might be a meanes to bring his blessing not upon the soule onely, but upon the body also, and estate of all them that observe it. Therefore, if thou love thy selfe, and wouldest have prosperity to thy soule and body, be carefull to keepe holy the Sabbath, as the Lord hath commanded thee. Thus much concerning the drift and expositon of the words of this Commandement.

That the Sabbath is morall and perpetuall.

Now, because there be many that are not perswaded of the continuance of the Sabbath; and account the keeping holy of the seventh day, in the number of those ceremonies which be abrogated by Christ, as belonging to the Iewes: therefore it is requisite, that we prove and confirme by some sound reasons out of Gods Word, that this Commandement is morall and perpetuall; and as carefully to be kept under the Gospell, as under the Law, and to continue in force, so long as any of the other Commandements, even so long as there is a world and a Church militant in it.

The first argument to prove the perpetuitie of the Sabbath, may be drawne from those reasons which God useth for the confirmation

firmation of it in the text. The reasons are all perpetuall, and not one ceremoniall, and euery one belongs vnto vs, as much as vnto them: and therefore it is without reason to make the Commandement it selfe of lesse scope, and bonding fower to keep it, than those reasons which are brought to confirme it. For goe thorow the whole Commandement, what one word in all of it, hath any note of ceremony, what reason sauours of any ceremoniall thing to the Iewes, that the Commandement should be tied onely to them? For God commands them to keepe the seuenth day, because it is most equall, seeing that he hath permitted six dayes for their ordinary trauell. And hath not he given vs liberty to labour six dayes in our calling? and is not the equity altogether as forcible to vs in euery age, as it was to them in their ages? If God hath taken from vs none of the six dayes, which he gaue to them, what reason have we to take away the seuenth, or any part of the seuenth, more than they?

Arguments to prove the Sabbath day to be perpetuall.

1. From the Reasons in the Commandement.

Then secondly, it is the Lords; therefore the Iewes may not imploy it any otherwise, than according to his will: and doth not this reason hold as strongly now? Haue we any priuiledge granted to conuert to our owne priuate ules, those holy things which are Gods, more than in old time the Iewes had?

And for the example of God that he ceased from creating: doth it not reach to all men, and to all times alike? are not we as much bound to follow Gods example as euer any?

Lastly, though in nature it differeth nothing from other dayes, yet by diuine institution, it is a day blessed to them that keepe it; and to this end consecrated, that it may bring a blessing. Hath time worne the force of this argument? Is God lesse able to blesse vs now? or should we lesse desire, or doe we lesse stand in need of his blessing than they? We see then that all the reasons are firme and strong, the length of time cannot abrogate the truth and strength of the reasons; therefore neither can it disanull the Commandement which is grounded hereupon. Therefore those that cannot exempt themselues from the arguments confirming the Commandement, may not pull their necks out of the Commandement it selfe.

2. From the time

Secondly, from the time, when this Commandement was first given, and the keeping of a Sabbath holy, first instituted, we may easily perceiue, that this Commandement is no more ceremoniall than

than all the reſt. For it was given in mans innocencie, when *Adam* was perfect, and needed no ceremonie to lead him to Chriſt, nor to ſignifie any ſpirituall reſting from ſin. Yea, it was before Chriſt was promiſed, to whom all ceremonies have reſpect. For he was perfect by creation, and held his happy eſtate, not by faith in the merits of Chriſt, but onely by confidence in God, promiſing him life, ſo long as he continued in his innocencie and obedience. For this Commandement was not firſt given at Mount Sinai, no more than any of the other nine: but equally with them bound the conſcience of *Adam* the firſt man, and in him all his poſteritie, and is of like antiquitie with the reſt. The firſt ſeventh day that ever was, was as much to be ſanctified as any Sabbath following. As may appeare in the ſecond Chapter of *Geneſis*, the ſecond and third verſes, where it is ſaid, that God after the creatiõ finiſhed in the ſix dayes, *reſted on the ſeventh*: and therefore *he hallowed the ſeventh day and bleſſed it*. Now then, ſith it was inſtituted in Paradiſe, afore either there were any Iewiſh ceremonie, or need of any ſuch ceremonies as did teach ſpirituall reſt from ſin, & everlaſting reſt in heavẽ, it may not be reputed amõg the Iewiſh ceremonies. And this reaſon is the rather to be marked, becauſe it ſheweth the weakneſſe of that obiection that ſome men bring againſt the Sabbath: O (ſay they) the Iewes were babes in Chriſt, & weaklings, & therefore they had need of a Sabbath; but we are paſt babes, we are men grown, and have more knowledge, and are ſtronger than they. Grant them this: yet are they ſtronger than *Adam* in his innocencie? have they greater knowledge and more grace, than he had before his fall? But God ſaw it was needfull for *Adam* to have a Sabbath in Paradiſe. And if it were needfull for him that was without ſinne, and had no clog of corruption to hinder him, nor ill example to ſeduce him; yet (I ſay) if he had need of this, (as God in his wiſedome ſaw he had) becauſe his calling (though followed without tediouſneſſe) would yet partly have withdrawne his heart, that he could not ſo freely and wholly have given himſelfe to the praiſing of God, and conſidering of his power, wiſedome, and goodneſſe; and therefore was to ſet one day apart from all works of his vocation, that he might wholly addict himſelfe to religious and holy exerciſes, and with greater liberty and comfort doe them; then what need have we? and how farre is our neceſſitie greater? which are burdened with many corruptions

Heb. 4. 3.

of

of our owne, and have temptation from many *ill* presidents, and many allurements of the world, to pull our hearts from the worship of God, which are men of polluted lips our selves, and dwell among people of polluted lips: and which cannot without farre greater distraction, and wearinesse also, follow our callings. If *Adam* had need of a Sabbath when hee had no corruption to hinder him, how much more have we, which both within and without are absent, and on every side compassed with such strong impediments from our selves and others, that when we have a Sabbath to bestow wholly and onely on godlinesse and religion, can hardly and with much adoe keepe our hearts from wandring after the world and earthly things? If *Adam* had need in his innocencie of this helpe, then no man in this world is so strong, as that he for that cause might exempt himselfe from keeping a Sabbath. It was given to strengthen and helpe the Iewes, & they needed it: yea it was given to *Adam*, and he needed it, that hee might more freely serve God, and more comfortably rejoyce in him. So for this reason also, it is perpetuall, and not ceremoniall. Esay 6.

3 From the manner of the deliverie.

Thirdly, the manner of deliverie confirmes the perpetuitie of it, and shewes that it is of as great force, as any of the other nine, for this was written by the finger of God in the Tables of stone with the other, and therefore this is not to be exempted. *Deut.* 10.4. *Then he* (viz. the Lord) *wrote them upon the Tables according to the first writing the ten Commandements, which the Lord spake unto you in the mount, out of the fire, in the day of assembly, and the Lord gave them unto me.* That reason which *Moses* brings to confirme the authoritie of all, doth as strongly establish this, as any of the other: *viz.* that God first by his owne immediate voyce commanded this, as well as the rest, and after wrote it also in the tables of stone, and commanded *Moses* to put them in the Arke, to shew that no man could fulfill, and perfectly obey them, but onely Christ. If these ten were altogether written by God, and no exception made whereby the Sabbath should be inferiour to the rest, but all together put into the Arke, then a man may as well rend any of the other away, as this: yea, and that with more shew of warrant. For none of them all, is more fenced with reasons, and mounded about with more strong arguments, to keepe out the cavils and objections of men, than this is. So that, where God hath of set purpose used such strong meanes to uphold and 1 King 8.9. 2 Chro. 5.10.

grace

grace it, no man can abrogate it, nor ought to seeke to overthrow it.

4 The opposition of wicked men, and the unwillingnesse of godmen to keepe the Sabbath.

Fourthly, the great and bitter warre that wicked men raise up continually against it, and unwillingnesse and untowardnesse that is in the flesh even of Gods owne children, to yeeld unto it, sheweth evidently that it is spirituall: otherwise the flesh would never so rebell against it. And Gods servants finde by true and daily experience, that they never feele more sound comfort, than when they doe spiritually observe it: neither doth any thing usually more humble them, than when they breake it. So that these reasons doe evidently prove, that the keeping of the Sabbath day holy, is a morall law, and bindeth us, and all men to the end of the world.

Objection 1. But because the point may bee more manifest and plaine, it is good to answer some of their objections, whereby they would over-turne the plaine truth. Now the grand objection is, Because we keepe not the same Sabbath that the Iewes did, but the day is altered: therefore they say, we must keepe none. This argument doth not carry such weight, but that upon due examination, it will be found weake and insufficient. For though wee keepe not the self-same day that they did, yet we have the same Commandement and authority for our day, that they had for theirs. Therefore this day that we keepe, is called the Lords day. *Rev.* Chap. 1. vers. 10. where *John* saith, *he was in the Spirit upon the Lords day.* Afore it was called the day of Rest, because God rested on it from the worke of Creation: but now it is called the Lords day, because Christ Iesus instituted it as a speciall memorie of his resurrection, and of the perfection of the worke of our redemption. For the Apostles by the authority of that Spirit which alway assisted them in their ministeriall office, did alter the day, and themselves kept, and ordained it to bee kept in all the Churches: as may appeare in the twentieth chapter of the *Acts* and seventh verse. The first day of the weeke, the Disciples being come together, to breake bread, *Paul* preached, &c. This was the first day of the Iewish weeke, and our Lords day: *Paul* himselfe kept this day, which he spent in preaching till mid-night, and after administred the Sacrament: in which two exercises he continued till the dawning of the day. So that the keeping of this day was instituted by God, and kept by the Apostles and the Churches

Answer. Alteration of the day doth not abrogate the Sabbath.

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in their time: and therefore as much belongeth to vs, as the other to the Iewes: and is of no lesse force now, than that which was before. And the Apostle also confirmeth the obseruation of it, 1 *Cor.* 16. 1, 2. *Now for the collection of the Saints, as I haue given order to the Churches, euen so do ye. Vpon the first day of the weeke, let euery one of you lay by him in store, as God hath prospered him.*

2 The day of celebrating the Sabbath, why it was changed.

Then secondly, the cause of the change, and of our keeping this day, is vpon as good ground as their keeping of that day. For when the creation of the world was the greatest worke that euer was done, then the memoriall of that was iustly to be regarded. But now that a greater and more excellent worke was done, namely the redemption of the world, it was reason that the greatest worke should haue the preheminence, and carrie the name of the day. They vsed that day, because on it God rested from the worke of creation: wee this day, because on it Christ rose againe from the working of our redemption: which being a greater worke, caused a change of the day. Sith then the day was not changed without a good warrant and strong reason, that alteration of the day deracteth nothing from the truth and force of the Commandement. And whereas they say, that the Church may at their pleasure alter it, that cannot be; for there can neuer be an authority greater than the authoritie of the Apostles: nor a cause greater than the Resurrection of Christ, and the Redemption of the world by him: and therefore neither can the day be changed. For to make a new day without warrant or iust cause, were to set our wills against Gods wisdome. For, if the Iewes in former time were bound to keepe it holy, and to celebrate a seuenth day, in remembrance of the creation, of the world, then how much more carefull regard of the Lords day are wee bound vnto. Since besides this benefite of creation, we haue the most great and glorious worke of our redemption by the blod of Christ, added vnto it? So that wee should neuer speake, or thinke of this change, but wee should also call to minde this great benefite, which was the cause of it; and lay double bond vpon our owne soules to keepe it. If *Adam* had cause to spend a day in praising God for his creation, then we haue greater cause; sith, besides that, we haue also the Redemption to be thankfull for. And if this be a good argument, we keepe not the selfe same day that the Iewes did, therefore the

The Sabbath day cannot now be changed by the Church.

day is abolished, and wee are bound to keepe none: then by the same reason one might conclude thus: You see we haue not the same Sacraments, as concerning the outward seales, that the Iewes had, (for they had Circumcision and the Paschall Lambe: but now these signes be altered,) and therefore wee need not regard Baptisme nor the Supper of the Lord. This were no good argument in this case; for though the signes be different, yet the substance is the same: Christ Iesus is signified and also exhibited to every worthy and faithfull receiuer, by our Bread and Wine, as well as by their Lambe; and by our Baptisme, as well as by their Circumcision. Therefore we should not despise them, but bee so much the more carefull to prepare our selues for them, because the seruice is more easie, and the promises more lightsome. If then it will not hold, that we haue no Sacraments, because the outward seales be altered, then it is as weake a consequence, that we haue no seuenth day to be sanctified, because that day is changed, and we keepe not the same that they did. So that no proofe can be gathered from the varying of the day, that the dutie is abolished, because the authority to confirme ours is Apostolicall, and the reason as good, & this obiection doth not hold in the like case. Again they obiect, that to a Christian euery day is a Sabbath, and therefore we should not restraine it one day more then another. But that is false; for God doth not require, neither is it lawfull for Christians to kepe euery day as a Sabbath, so long as they liue vpon the earth. For the Lord doth as well require vs to serue him in the labours & workes of our ordinarie callings in the six dayes, as in the workes of piety and loue on the seuenth day. Indeed in heauen we shall keepe a continuall Sabbath to the Lord: but now, to us which liue here, there is as much difference betwene the Sabbath day and other dayes, as betwene the consecrated bread we receiue at the Lords table, and the common bread that we receiue at our owne table. This is true, that euery one must serue God on the six dayes, and all his life long, yet so as hee may and must doe the duties of his speciall calling withall. But on the seuenth day, we must not onely serue God but we must serue him in the duties of religion, and mercy onely. As for example: Gods children wil not eate meate at their owne table, without crauing Gods blessing vpon it: but when we are to come to the table of the Lord, they vse a greater and more solemne preparation, because

Obiection 2.

Answer. Euery day is not a Sabbath to a Christian.

cause they expect a greater and more excellent blessing. Likewise a Christian in all the workes of his calling, hath a regard to serve and glorifie God; but in a more speciall manner upon the seventh day, because he then looketh for a more plentifull & liberall blessing, both upon soule and body. And to that end, he forbeareth all other workes save onely workes of necessity, that hee may more fully addict himselfe to the worship and service of God.

And these men that among us urge so much, that every day must be a Sabbath, marke them, whether they keepe an holy rest any day at all; and whether there be any families so bad as theirs, or any more irreligious, than those that speake of keeping every day an holy Sabbath? But others, that in conscience to Gods Commandement, doe binde themselves to the keeping of the Sabbath, which God hath instituted, goe far beyond them in all vertues & holinesse. If they could shew any good effect in themselves, of this their every day Sabbath, we might give some credit to them: for God doth alway give a blessing to his owne ordinance being rightly and purely used. But for such unholy persons that never in all their lives kept one Sabbath holy, to boast of keeping every day a Sabbath, is a shame and sinne justly to be reproved.

The third objection is taken out of *Col.* 2. 16. *Let no man condemne you in respect of an holy day, or of a new Moone, or of the Sabbath dayes.* Where the Apostle (say they) puts the Sabbath among other ceremonies, which are to be abrogated. But we must know, that the Apostle speaketh of such Sabbaths, as are in the ranke with the meats and drinks whereof he speaketh before: of which sort, were the first day of every moneth, and the first and last daies of every one of their three solemne feasts, every seventh yeare, and the yeare of Iubilee: of these hee speaketh, and not of the Lords Sabbath day. All which are now abrogated, as being ceremonies: but this remaines unchangeable as well as any of the rest that were written in the tables of stone with it.

Obiect 3.

Answ. Difference of Sabbaths.

Adam had it not by the Law of Nature, for then the Gentiles should have beene tied unto it; but they were not tyed to the observation of it, &c.

Obiect 4.

Answer. *Adam* had by the Law of Nature to keepe a solemne time to the Lord, and by divine institution to keepe the seventh day. And the Gentiles alwaies were, and to the end of the world shall stand bound to keepe the Sabbath, by vertue of the first in-

ſtitution given to *Adam* and in him to all mankinde.

5 *Objection.* If the Sabbath had bin morall, Chriſt would not have altered it: for he came not to diſſolve the Law, but to fulfill it. *Matt.* 5. 17

Anſwer: the alteration of the day is no diſſolving of the Law, no more than the alteration of the ſeverall ſervices, once in force by vertue of the ſecond commandement, as namely Circumciſion, Sacrifices, the Paſſeover &c doe aboliſh the Commandement.

6 *Obiection.* Chriſt compareth the Sabbath to a ſacrifice, *Matt.* 12. 7. I herefore it is ceremoniall.

Anſwer: He uſeth there a proverbiall ſpeech, thereby ſhewing that the greater duty muſt be preferred before the leſſe, when both cannot be performed, as may evidently be ſeene, *Matth* 9. 13. where the ſelfe ſame ſpeech is uſed, and yet there is no queſtion of ceremonies, but onely of company keeping with publicans and ſinners. And thus much for the proving of this, That this Sabbath is morall, and perpetuall.

Uſe 1. Which, ſith it is ſo, the uſe is for the confutation of ſuch, as ſharpen their wits and tongues, and open their mouthes to ſpeake againſt it; not content to take liberty themſelves, but would make a gap for others to breake out alſo. It is a grievous thing for one to be unholy himſelfe, and to practiſe the breach of any of Gods Commandements: but to draw others to impiety, and as much as they can, to breake the yoke which God hath laid upon them, this is much more intolerable. This was the practice of *Eve*, *Geneſ.* 3. when ſhe had tranſgreſſed the Law of God her ſelf; then ſhe ſeeks to draw *Adam* into the ſame rebellion: and being firſt deceived, ſhe endevours to bring her husband into the ſame errour.

This is alſo for our inſtruction; that wee muſt ſo reſt upon Gods reaſons, and ſo ſtand for his worſhip, as no blaſt nor objection of vaine and ſinfull men may blow us away, nor weaken our reverence to Gods ordinance. It is a great fault that wee are no better confirmed in the truth, but that every objection and ſtumbling blocke will unſettle our minds, and make us doubtfull and

2 Tim. 3. 7. uncertaine whether we goe right or wrong. It is to be feared that ſuch perſons are laden with ſinnes, and carried away with their luſts, when they are ever learning, and never able to come to the knowledge of the truth. And the chiefe cauſe why men are ſo quickly drawn away from the truth, is not becauſe of the ſtrength of the arguments made againſt it, but by reaſon of their owne weakneſſe,

weakneſſe, and want of ſinceritie, in that they doe not carefully labour for ſound knowledge, nor conſcionably practiſe the things they doe know. Therefore we muſt labour for uprightneſſe of heart, and for the ſpirit of truth, which may ſo ſettle and ground us in the truth, as that every blaſt of falſe doctrine may not ſo alter our judgements, nor ſhake our foundation, that we ſhould be ſeduced by them. And ſo much to prove that the obſerving of the ſeventh day, is a morall and perpetuall dutie, to continue while the world endureth. Now let us come more particularly to the words of the Commandement. And firſt for that word,

Remember.

THe Hebrew word, here is engliſhed *remember*, may ſignifie, either to call to mind ſomewhat before, or to keep in minde ſomewhat for afterwards, as appeareth, *Iſa.* 47.7. and *Lam.* 1.9. and ſometimes both; and ſo it is to be taken in this place. For this holy Law was given of God before it was delivered in Mount Sinai, and was to continue for ever after.

In that God prefixed in ſpeciall termes, as it were of ſet purpoſe to meet with mens forgetfulneſſe, a *Memorandum* more here, than in any other of the Commandements: we may hence learne, that whoſoever will faithfully and conſcionably keepe the Sabbath when it is come, muſt have a ſpeciall forecaſt to bee readie for it before it come. One cauſe of this caveat which God giveth, & of the diligence that we muſt have in this remembring and preparing for the Sabbath, is our infirmitie; who unleſſe wee be very circumſpect, ſhall eaſily be intangled with ſome occaſions, which will then diſtract and draw our mindes from Gods ſervice: ſome money to pay or receive, ſome journey to take, ſome one thing or other, that being not remembred in time, will ruſh in upon us now and muſt be done, becauſe it was omitted before, when conveniently it might have beene done, and cannot tarry till afterwards.

He that will conſcionably keepe the Sabbath, muſt prepare to be ready for it.

Sith then we are ſo ſubject to diſtraction, and doe ſo ſoone forget thoſe things, which by wiſe foreſight might have beene done well, without any breach of the Sabbath, this muſt teach us to have a godly care to provide againſt all ſuch lets, and prevent

Reaſons why we ſhould remember to prepare for the Sabbath before it come

preuent all ſuch incumbrances. That policie and diſcretion which we ſee in naturall men about the Market of their bodies, we muſt learne for this Market of our ſoules: they will be prouiding and thinking before, what they muſt buy, & what they muſt ſel there, and will not haue the things to ſeeke when they ſhould preſently vſe them, but will haue all things ſo readily prepared, that they be not hindered of their beſt aduantage: ſo, if euer we will make good markets of our ſoules, we muſt wiſely diſpatch the workes of our ordinary callings before the Sabbath, and ſet all things ſtreight, ſo as we may not bee burthened with worldly cares and troubles, which would carrie away the force of our meditations and thoughts from the exerciſes of religion. For theſe exerciſes bee ſpirituall, and we in part be carnall, and a little matter will make a great diſorder in our fraile hearts, to draw them from heauenly things. Therefore vnleſſe we looke vnto our wayes, and watch ouer our ſelues, and faithfully performe the duties of our callings in the ſix dayes, the ſinne committed on the one ſide, and the buſineſſe omitted on the other, will ſo haile and pull away our thoughts, that we ſhould not bee able with any life or power to ſettle and faſten our meditations on heauenly things. Wee muſt therefore ſtop out all diſtractions and incombrances, and raiſe vp our hearts againſt deadneſſe and dulneſſe, by a wiſe managing and finiſhing of outward affaires and a godly and religious ordering and preparing of our hearts, if ever we will comfortably and profitably ſpend the Lords day in the Lords worke.

2 Evill example.

Then againe, beſides theſe needleſſe lets, which through our owne weakeneſſe we draw vpon our owne heads, there be hinderances enow on euery ſide, which (do what we can) we ſhall neuer be able wholy to preuent, but they will ſet vpon vs. Few congregations ſhal we finde, where we ſhal not ſee euil examples of idleneſſe, worldlines, & vaine recreations, which be ſo much the more contagious, becauſe the Law doth not correct nor reſtraine them. Satan is alſo ready to take all aduantages, & by all meanes he can, to hinder vs from the ſpirituall performances of theſe holy exerciſes, which the Lord requireth of vs. And in the beſt, there be ſuch ſtrong deſires, ſuch alone of the pleaſures and comodities of this world that vnleſſe we ſtrongly bee guarded & defenced, they will breake in upon our hearts, and diſorder our affections, and draw vs to many idle and vaine ſpeeches. Let vs therefore fence our hearts about

about diligently with these thoughts: What doe I know? whither are mine affections carried? hath God bid me remember the Sabbath? Hath he not set a speciall marke upon it, that I should at no hand forget it? And thus earnest and timely striving, we shake off untimely and unseasonable words and cogitations.

And further we shall have the world to object, & bring in carnall reasons to make us negligent. What need you be so strict, this is too much niceness: many great and learned men take far greater liberty, which they would not do, if the matter were so dangerous. Have not they a care to be saved as well as you? shall none goe to heaven, but such as are as scrupulous as your selfe? and such like. Which will certainly carry one away, unlesse he strive to confirme himselfe, by thinking on Gods Commandement, & so shut out these objections. What? hath not God bid me remember; and shall I suffer men to make me forget it? Hath he not given me two strong motives to keepe it, to wit, his wonderfull goodnesse not onely in our creation, but also in our redemption by the precious bloud of his owne Son? and shall the mockes and cavils of vaine men make me neglect it? The Iewes had weaker meanes of comfort, as the bloud of Bulls and Goats, and the sprinkling of water, & an earthly Tabernacle, and yet they were with reverence to use these: and shall we that have more excellent meanes, even Christ Iesus offered up for a sacrifice once for all, & the sprinkling of his bloud to purifie our soules, and the heavenly Tabernacle opened for us, by him our heavenly high Priest, and continuall Mediator; shall we (I say) that have these meanes, more plaine and excellent than theirs, come short of them in our obedience? Having then all these impediments: unlesse we doe arme our selves in the weeke dayes, & strengthen our faith by remembring Gods Commandement and reasons, and by a wise preventing of those distractions (which by diligence may be cut off,) we cannot with much comfort or cheerfulnesse keepe the Lords day holy unto the Lord.

4 Objections from carnall and worldly professors.

Lastly, if we read the Scriptures of God, and see how often he urgeth this point, and how earnestly he presseth it, this will make us labour continually to call to minde that, which he hath so often repeated unto us. Because if it were not a necessary duty, God would not so many times, in so many places require it at our hands. So that every one must labour by searching his conscience, and watching over his soule, to rouze himselfe from that lumpishnesse,

Oft reading the Scripture will further us to keepe the Sabbath.

neſſe, & drowſineſſe, that is within him; & by wiſe prevention of worldly buſineſſe, to put away all incumbrances and diſtractions.

Vſe 1. Loſſes give no liberty to breake the Sabbath that grow by want of remembrance to keepe it.

This then ſerveth to confute thoſe, that make this objection againſt the Sabbath: We cannot keepe it, we ſhould be undone, if we ſhould thus forbeare our worke; for theſe loſſes & dammages would enſue, theſe hurts would come, ſuch buſineſſe would be left undone, which cannot be omitted without great hurt to mine eſtate. But I pray you whence come all theſe loſſes? What is the cauſe of theſe dammages and ſtraits? is it not, becauſe you forget the very firſt word of the Commandement, Remember the Sabbath? Then this is no warrant for us to breake Gods Commandement, becauſe we have forgot, that which God bids us remember.

This is even as if a man ſhould forget his owne purſe behinde him, when he goeth to the market, and wanting preſent mony for his neceſſary uſes, ſhould ſteale from his neighbours, as much as he needed, and yet he hopeth it is no fault; for neceſſity drave him to it, he had forgotten his money at home, and therefore he thinketh in this neceſſity he may ſteale from his neighbours abroad without offence. But doth this make it lawfull to ſteale your neighbours goods, becauſe you had forgotten to bring your own? Nay, an honeſt man ſhould either have bin mindfull to have come provided, or elſe he ſhould have bin content to beare the burthen of his owne negligence, rather than to rob his neighbour, for his owne default. And even ſo men deale with God: Oh, they cannot chuſe but breake the Sabbath, they are driven to it of force, neceſſity compelleth them. What neceſſity? Why, ſuch things are to be done, that otherwiſe would be loſt. But why did you not remember them before now? ſhall your former forgetfulneſſe be a warrant for you to rob the Lord, to ſteale Gods holy time and abuſe it to your ordinary affaires? Some have faires and markets to go unto, and others have appointed their journeyes, which they cannot performe unleſſe they incroach upon the Lords Sabbath. And why did you not think of it before to prevent it? as it is ſure you might if you did ſerve God in your calling, and were not hindred by ſlothfulneſſe, nor carried by coveteouſneſſe. So others ſay, It is ſo tedious and irkſome, to ſpend that day wholly in religious exerciſes, that they cannot endure it. And why is it ſo tedious to you? is it not becauſe you prepare not your ſoules to keepe it? you ſuffered ſin to keepe dominion in your heart, all the ſix dayes, and then

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it must needs be dead and dull to all goodnesse on the seventh. But those that doe labour to walke diligently, and uprightly before God in the weeke dayes, may finde such comfort in the work of the Sabbath, as will better content them, than all the pleasures or commodities of the world.

Vse 2. In all our affaires we must remember the Sabbath.

Secondly, this teacheth us to serve God with such diligence and faithfulnesse in the sixe dayes, as that we may be freed from such distraction & hinderances, as men draw upon themselves, by their owne sinfull improvidence, on the Lords day. First, because wee have so direct a Memorandum, to remember this day. Secondly, because whereas God contented himselfe, in all the Commandements to set them down, either onely affirmatively, or negatively, onely he hath not done so in this Commandement: but to worke the deeper impression in our hearts, hath deliverd it both affirmatively, and negatively; *keepe it holy* saith he. And as though that were not enough, hee addeth further, *do no worke in it*. And then whereas other of the Commandements, for the most part, have no reasons annexed to them in the decalogue (though in the Scripture else-where they have,) this and the second are fortified by divers reasons, that men might have a greater regard unto them. So that, unlesse we will shew our selves very carelesse of God, and wilfully cast our selves into his displeasure, we must be so much the more carefull to keepe this Commandement, as he hath laboured more to draw us unto the obedience of it.

To keepe it holy.

The Sabbath must be imployed in holy exercises. *Doctrine.*

NOw the Lord sheweth what is to be done on the Sabbath day, namely, we must sanctifie it. It is not enough to forbeare our owne worke, & so keepe it idlely, but we must be as carefull to doe Gods worke, and so to keepe it holy. Hence then we learn this doctrine, that the Sabbath must be imployed in holy exercises.

It must not be a bare rest, but a sanctified rest: so ceasing from worldly things, as that we be taken up in heavenly things. For idlenesse is a sin every day: but much more on the Lords day. No man hath allowance in Gods Word to spend any time slothfully, much lesse are we permitted to spend Gods time unprofitably and idlely. Of the twaine, it were better to leave our owne work undone, upon the dayes allowed for our labour, than Gods worke, on Gods day appointed for his service.

The use of this is to reprove those that thinke, if they abstaine from

from works of their calling, & take no paines in outward toyling about the affaires of the world, then they keepe the Sabbath very well: and if no man can accuse them for servile workes, then they thinke they have not broken this Commandement. But idlenesse is a sin of Sodome, naught every day, but much worse upon that day that should be spent in godly exercises. But much more wicked are they that be evill occupied, in dancing, and dallying, in swilling, and gaming; and then doe more dishonour to God, and hurt to their owne soules, than any day in the weeke else.

To forbeare our owne workes on the Sabbbath day, is not all that is required in keeping the Sabbath. Exek. 16. 47.

2 The Sabbath is not to be kept by halves.

Many also are here to be reproved, that will be content to come to the Church, to heare the Word, to joyne together in prayer, & to do like duties: but at even, when darknesse commeth, then come the works of darknesse, & when they be in their bed, then they be plodding & casting about for worldly affaires, and their heads be then as busie, and as full of earthly matters, as any night in the weeke else. But we are to know, that the Sabbath containeth 24. houres as well as any other day, and therefore the night must be spent in an holy rest also: otherwise one may as well hurt himselfe, and displease God by these vaine thoughts in the night, as he could please God, & benefit himselfe, by keeping himselfe in good company, and good actions in the day, and therefore they deprive themselves of a great part of that comfort, which otherwise they might have gained, if they would have sanctified the whole day, & would have called to mind what they had heard, & with what heart, and with what profit, they had gone thorow the duties of the day. Not, but that a man is allowed to take sufficient sleep, and to receive other necessary comforts: but his sleepe is to be seasoned with the sweetnesse of former exercises, and his dreames to have some taste of religion more than at other times: & when they awake, their thoughts and meditations must be carried after holy things, because Gods eyes are as fully fixed upon the in their beds as in the Church: and he seeth and knoweth their thoughts in the dark, as well as their behaviour and carriage in the middest of the Congregation. Now God biddeth us keepe the whole seventh day: for he would have us give as long a day to him, as he hath given unto us. And if the day containe day and night, when he saith, Six daies shalt thou labour: and we upon that permission & allowance of God, take it for granted, that in the night we may do what businesse we have to do; and when we be in bed, may spend some

time

time in ordering our private affaires, and pondering how to deale in such things as belong unto us, by reason of our calling; I say, if we doe this, and thinke (as indeed it is true) he gives us both the night and the day for our callings; why is it not so in the Sabbath then, that he taketh the seventh day and night to himselfe, as well as he giveth six to us? Therefore we must know that the Lords day must containe 24 houres, all which must be dedicated unto him, that so his blessing may be more plentifully poured downe upon us.

Thirdly, this teacheth us to do the duties of the Lords day, upon his day: which be either publike or private. The private are these: After examination of our own hearts, & finding out of our sinfull wayes, with repentance & sorrow for the same, to beseech God that he would prepare and fit our hearts, to profit by the publike exercises of religion on the Sabbath. And to intreat him that he would so direct the Ministers mouth, as that he may speake to our hearts, and say something that serveth to kill our sinne, and to comfort & build up our soules. That as he is appointed for a Physitian, so he would fit us with some medicine as well as others. As Saint *Paul* bids them pray for him, that he may have the doore of utterance opened unto him. And when one doth this with an humble heart; desiring to repent, and to turne from his sins unfainedly, he may come to the Sermon, with good hope to heare some one lesson or other, that will make him better, so as he shall have cause to thanke God for it. But if one come rudely into Gods house, from brawling & chiding at home; or so soone as he is out of his bed, commeth to the Church without preparing his heart, or fitting himselfe by any prayer to God, or confession and sorrow for his sin, then he shall feele, that the most wholesome doctrine will yeeld little comfort to him, but rather be tedious; and so he shall often depart more hard-hearted than he came.

3 Private duties on the Lords day.

Praying for the Minister.

Col. 4. 3.

Also one must reade or heare (if possible he can) some part of the Scripture privately, that may season his heart, and settle and quiet his minde and affections, that hee may bee more teachable. And that he may the better fit himselfe after this sort, he must rise early in the morning, as his health may beare: for there is none so good a master to serve as God, no worke so good in it selfe, nor that will bring so great a reward, as the exercises of religion and mercy, and therefore, we should rise as early

To rise early on the Sabbath.

early to ſerue his Maſter in this worke, as any day elſe to ſerue any other maſter, in any other worke. And if we doe thus, we may haue ſufficient time to prouide for the publike exerciſes, that we may come vnto them with profit and comfort.

Viſiting the poore. Peace making.

Alſo another priuate work of the Sabbath is to relieue and viſit them that be ſicke, in priſon, or in any kind of miſerie, and alſo to reconcile thoſe that be at iarre and diſcord.

Meditation: Pſal. 92.

Further, to meditate vpon the word of God, and vpon the word which wee haue heard, to apply it to our ſelues, to marke what we haue remembred, what we haue layd vp in our hearts, and purpoſe to follow, and how matters ſtand betwixt God and vs, in the things that haue beene deliuered. For till the word be thus made our owne, it lyeth looſe in the heart which every puffe of wind will driue away, and every temptation will blow from vs: ſo as wee ſhall want the comfort of it in time of need.

Conference.

Likewiſe, to conferre with other Chriſtians among whom we liue, and to talke of things taught, calling them to minde, and how they were proued vnto vs, and then further to inlarge them according to our owne particular neceſſity, and as it were ſpread the plaiſter vpon one anothers heart.

Prayer.

Laſtly, after the Sermon and publike meeting, thoſe good things which one hath remembred, muſt be turned into a prayer, which he muſt offer vnto God: beſeeching him that hath ſhewed him what is to be auoided, to giue him power to auoid it, and to incline his heart to keepe the things commanded, as well as to tell him the duty that belongeth vnto him. And as he hath heard many ſweet promiſes, to intreat the Lord to write them in this heart, and giue him grace to ſtay vpon them, and to remember them when he ſhall haue need. Theſe be the priuate things, which as euery one is more carefull to performe, ſo ſhall he receiue a more large and abundant bleſſing vpon the publike.

Publike duties on the Lords day, Praying, and praiſing God, reading, preaching, receiuing of the Sacraments.

Now, the publike are to ioyne with the reſt of the Congregation, in praying and prayſing God, with one heart and voice; in diligent attending to the Word read and preached. We ought to ioyne alſo in receiuing of the Sacraments, to be preſent at Baptiſme: for the departing away, argueth a contempt of it, and ſheweth a publike diſgrace of Gods ordinance; for if one or two haue libertie, the reſt haue the like, and then where

were

were the reverence? Therefore one must carefully at such exercises, as to shew his reverence, so secondly, to joyn with the Congregation in praising God, for ingrafting another member into the Church, and to pray that God would give the inward grace, and fruit of the Sacrament by his holy Spirit. And to edifie himself also by calling to minde, that he is likewise made partaker of the new covenant, & joyned to Christ Iesus. And to examine himself what fruit he hath felt in himself of the death of Christ, in killing his sinne; and of his resurrection, in raising him up to newnesse of life: and so either to be humbled, if he feele not that profit hee would and should; or to be thankfull, feeling the worke of Baptisme, and to comfort himself in the remembrance of this, that the merit and vertue of Christ Iesus his death is his, to satisfie for his sinnes, and to kill, by little and little, the power of them. All which things we see now presently sealed up to the partie baptized, in the present action. So much for our duty required in the publike sanctification of the Sabbath. The next words follow.

Six dayes shalt thou labour, and doe all thou hast to doe.

IN which words the Lord yeelds a reason why we should obey this Commandement. God hath given a man six dayes for the duties of his calling: but on this condition, that he should contrive all his workes so, within the compasse of six dayes, as that he let none remaine till the seventh, nor reserve any outward thing to trouble him from the service of God on that day. From this equitie, God drawes a reason to move every one of us to keepe the Sabbath. From whence we may gather, that as all the rest of Gods Commandements, so this also is most equall, as he saith, *Ezek.* 18.25. where God deales with those that charge his Lawes with rigor, and shewes that his wayes be altogether equall, and the wayes of man unequall. And 1 *Iob.* 5.3. he saith that the Commandements of God are easie. Indeed to many they be most tedious and heavy: but this is not from an unequalnesse in the Law, but from the naughtinesse of men, that have carnall hearts and worldly mindes. For so farre as one is borne of God, and hath by faith overcome the world, Gods Commandements are all easie. The spirituall heart feeds on spirituall food, and delights and rejoyceth in it.

Doctrine. Gods Commandements are equall.

This

Vse 1.

The keeping of the Sabbath hurts no mans estate.

This must serve therefore to cut off all pretences of losse & danger, that men object against the keeping of this Commandement: as though God over-shot himselfe in making such an unjust Law, that no man can keepe without the ruine of his estate; as though he knew not what he did, when he bad them rest the Sabbath day. Few men dare speake so boldly against any positive Law of the Prince, as many sinfull persons will speake against this Law of God. Oh it is impossible (say they) to keepe it, such losses it brings, and these and these dammages come of it. What, did God seeke the impoverishing and the spoile of men, when he bad them serve him? Nay, he appointed it as a day of blessing; and it seemeth so hard and unjust to them, because they be carnall and fleshly: and not having faith in Gods promises, nor any desire to obey him, they will still finde shifts, and have something to say against it: but if they were more spirituall, they should reape much comfort, and profit by the faithfull observation of it.

The keeping of the Sabbath is recreation.

Oh how should one doe for recreation, say some? Is it not a recreation for a Christian, to heare the voice of Christ, and for a sheepe of Christ to feed in his pasture? Is it not a recreation for a person condemned, to come where he may get his pardon sealed to him; and his sicke soule to be healed? Is it not a recreation for a man subject to death, to heare a direction that will lead him to life? Therefore, if we were not too senselesse in respect of spirituall sense and life, it would be as great a joy unto us to have our soules nourished with spirituall food in Gods house, as to have our bodies refreshed with the greatest dainties in our owne houses.

And againe, could Christ finde in his heart for our sakes, willingly to give his body to death, and his soule to suffer the wrath of God; and shall we account it a burthen to bestow one day in seven unto him, especially when we are to be made partakers of such benefits, as by his death he hath purchased for us?

And God hath freely given us sixe dayes for our calling; and may not we well afford him the seventh? But we have such businesse we cannot doe it. But for matter of businesse God sheweth two helpes, which if any man will observe, he may easily prevent these distracting businesses. The first, *Six dayes shalt thou dire all thy works.* Where he shewes, that if men would labour faithfully and conscionably in their calling, sixe dayes, they might well

well dispatch all their businesse. But indeed, many times this maketh men so loth to giue a seuenth day to God, because hauing beene idle and vnthriftie on the six dayes, they haue neglected some matter that now lyeth vpon them on the seuenth day: and then no maruell though it bee a great burthen, and vnpossible for such to keepe it, but they must lose by it. But Gods Commandement brings no such losse, their owne sinne is the cause of it. And if this negligence be not the cause, then the second is, that men take more upon them than their owne workes: if one take nothing but his owne worke, he may well dispatch all in sixe dayes. If one serve God in his calling, his calling will not hinder him from keeping this Commandement: for one of Gods ordinances doe not hinder, but further another. But if one serve corretousnesse and filthy lucre, then indeed he shall finde no time to serve God. When men, in haste to be rich, and in an eager desire of wealth, will take more into their hands, than they can well manage, this is their fault; and this is not their worke, but the worke of their lust: is to bee a busie-body. But let any man be faithfull in his calling on the sixe dayes, and not encumber himselfe with more than is needfull, through his owne greedinesse, and he shall see he may easily keepe this seventh to God, and shall finde no cause of complaining against it. And indeed to a spirituall heart, that hath any good measure of grace, (howsoever it seeme to men) it is most just and equall, yea most sweet and comfortable; so that they can with all their hearts give thanks unto God; that he hath given them one day, wherein they may lighten their hearts of all worldly cares; and throwing off all griefes, and thoughts of businesses, trouble, debts, or such like, give themselves wholly to seeke comfort in him, that will provide for them in due time, and hath provided this Sabbath as an ease unto them, that they should not trouble themselves with any such thoughts on that day. Let every one therefore be carefull to prevent and avoid such worldly matters as might hinder the observation of the Lords day; as also let him so carry himselfe in the workes of his ordinary calling, as that neither worldly businesses may trouble his body, nor the love of earthly things distract his minde. For the former will hinder the rest of the Sabbath; and the latter, the holinesse of it. Therefore that every one may keepe an holy rest, hee must doe all hee hath to doe upon the

Meanes to prevent businesse on the Sabbath.

No man can serve two contrary Masters, Matth. 7. 24.

the six dayes. And if he take more vpon him than he can finish in the space of six dayes, it is more than God layes vpon him: and he doth not labour for conscience sake, but for couetousnesse sake; and this is not his worke, but the worke of his corruption. And secondly, a man must draw him selfe from the loue of the world, and worldly things; and then neither worldly losses will fil his heart full of worldly griefe, nor commodities with worldly delight; which two things would hinder him from delighting in spirituall exercises. So that he that will empty his hands of all worldly businesse, and his heart of worldly affections, shall bee able with comfort, to keepe a rest, and an holy rest vnto God. And so much also for the first reason, drawne from the equitie of Gods Commandement: that hauing giuen vs the large allowance of six dayes, and taken to himselfe the small pittance of one day, we ought not to seeke out shifts and excuses, whereby we may seeme to haue some colour to breake it, but with all readinesse and cheerefulnesse wee should endeuour to kepe it. For the true cause why one doth not obey this Commandement, proceeds not from the hardnesse of the Law, but from the hardnesse of his heart: nor from the difficultie of the seruice, but from want of faith and loue in the person. Now followeth the second reason.

Exod. 20. 10. *But the seuenth day is the Sabbath of the Lord thy God.*

IN which God lets vs know, that he which is our God and the mightie strong God, hath appropriated this to himselfe, as his owne possession, and set it a part to his owne seruice, therefore we must willingly let him haue it, and not intrude our selues vpon his inheritance. Since God hath laid claime to it, it is no wisdome for man to goe about to wrong him, that will not bee wronged.

Man may not take that to his vse, which God hath set apart for himselfe.

Hence then we learne this generall doctrine, that those things which God hath set apart for himselfe, man must not intrude vpon. That which God hath sanctified for his proper vse and worship, man must not abuse to his profit or pleasure. If any be so bold, to enter into Gods seuerals, be may know before, what successe he shall haue: namely, he shall rush vpon his owne destruction.

ſtruction. For ſo the holy Ghoſt ſaith by *Salomon*, *Prov.* 20. 25. *It is a deſtruction for one to devoure holy things, and after the vow to inquire.*

And was not this true in *Achan*? God had conſecrated the whole prey of *Jericho* for himſelfe, and appointed it to come into his owne treaſury, and this alſo was well knowne unto *Achan*. But yet he thought there was enough for God and him too: and therefore he preſumed to ſteale that which was conſecrated, thinking to have benefited himſelfe and his children thereby. But what got he by it? warrant there an booke in the bait, that drew him unto a fearefull and miſerable end? Now, if ſo fearefull a puniſhment befell him, for devouring of gold, for which God had not given ſo ſtricta charge nor backed his Commandement with ſuch ſtrength of reaſons, how much more ſhall they be lyable to the wrath of God, who devoure the ſanctified time, which he hath ſo ſtrictly required and commanded? And ſo in *Mal.* 3. 8. 9. God complaineth that they had ſpoiled him in tithes & offerings, in converting thoſe things that he had conſecrated for his ſervice, to their own private uſes. But what came upon it? Therefore (ſaith he) you are curſed with a curſe. Yea, but we doe but as every body doth, all the country doth ſo: why therefore (ſaith he) you be all accurſed, even this whole Nation. If you will doe as every body doth, then ſhall you ſpeed as every body ſpeedeth, you ſhall be accurſed with company, if you ſin for company. We know alſo that Chriſt, *Math.* 21. *v.* 12. cries out againſt thoſe which bought & ſold in the Temple, and ſaith, they made it a den of theeves. But is it theft to buy & ſel for ones money? to give wares in exchange for ſilver? did they therfore rob men becauſe they let them have good ware for their lawfull coyne? No: they did not rob men, but they robbed God, for they converted that place to worldly & common uſes, which he had ordained only for religious and holy ſervices. Now, if men rob God, which abuſe the Temple being but a ceremonie, and then ſhortly to have an end, much more thoſe which abuſe his Sabbath, which is morall, and to continue to the worlds end. Iosuah 6.

Uſe 1. This ſerveth then to confute thoſe, that will be bold and ventrous to doe the workes of their calling upon the Lords day, and then if they be reproved for it, their anſwer is; What need you to finde ſuch fault? I hope I am neither whore nor theefe. Yes, they be theeves, and theeves that rob God: For the Sabbath day is his,

Breakers of the Sabbath are theeves.

his, in as much right and propertie as any of our goods is ours. Many would bee ashamed, if their sonne or daughter should be found stealing ought from their neighbour, (and it is well they should be so:) but these men are neuer a whit ashamed, that their son or daughter should rob God of his day, and runne at randome to bul-baiting, beare-baiting, stage-playes, & all wanton & vaine exercises. That, say they, is but recreation of youth, and, must bee borne withall. Nay, it is theft, and must not be suffered. For he that wil deale thus vnfaithfully with God, if occasion serue, will deale worse with men: and he that is not holy in the first table, can neuer be truly righteous in the second.

Vse 2. Like wise, this serues for instruction of those that haue this way dealt sinfully against God, seruing their lists, when they should haue serued him; they must repent for this, and indeauour and purpose hereafter to keepe this day faithfully, and be as much afraid to steale Gods time, as mens goods; for the prophanation of the Sabbath is as dishonorable to God, and as hurtfull to others, and to our selues, as is the wrong done to our neighbour in his goods.

Obiection. But it will be obiected; what? shall men haue no time for recreation? shall our seruants haue no refreshing from their painfull toile and labour? God forbid: For a Christians life is full of ioy and delight, and cannot want comfort. But if men wil allow their seruants recreation, let them allow part of their one time, and be liberall in that which is their owne, and not in that which God hath giuen them no such warrant to bestow on their seruants. This is a bad excuse; Children and seruants must haue recreation, therefore they must needs dishonour God, and rob him of his Sabbath. How wicked this shift is, will appeare by the like: If children or seruants should rob and steale other mens goods, and money; and complaint be made to the housholder of this iniury that his people haue done; may this bee allowed for a good answer? you must beare with them, young men must haue maintenance, they cannot haue meat and drinke for nothing, they must needs get mony: I hope you will not so much condemne them for this, would you haue them starue? No, neither would I haue them steale, but sith they must haue meanes and maintenance, it is fit you should allow it, and giue it them of your owne, and then they neede not steale. But now men deale as vniustly with God. Children and seruants (say they) must haue recreation; And what

Recreation when it should be taken.

of

of that? therefore we will not ſpare it them from our owne ſervice in the weeke, but they ſhall take their delight on Sunday if they will have any, and yet they ſhall come to the Church too, and beſtow ſome part of the day in Gods ſervice. This is as bad a ſhift as the other. For if wee hire a day-labourer, and give him wages, and he covenant to doe our worke for the whole day, and after an houre or two ſhould leave off all, and goe to follow his pleaſure, and ſay, he muſt have recreation; we ſhould count him little better than a theefe or deceiver.

But God had covenanted with us to reward us; and we with him to obey him: and therefore what is it but theft, to take away part of this day, and the greateſt part too, for our owne luſts and pleaſures?

Exod. 20. 10. *In it thou ſhalt not doe any worke.*

HE meaneth worke of the world, & of ones ordinary calling; for workes of religion are commanded, elſe God ſhould command idleneſſe upon the Sabbath day, which he doth not allow any day. Therefore it forbids all manner of worldly buſineſſe, commanding the workes of religion, mercy, and neceſſitie.

Hence then wee learne, that no worldly buſineſſe, great or ſmall, muſt be done upon the Sabbath: all earthly cares, queſtions, and workes muſt be cut off. For ſmaller workes wee have plaine proofe, *Exod.* Chap. 16. verſe 28, 29. where God condemns them for gathering, yea, but purpoſing to gather Manna on the Sabbath day. Now what worke more eaſie than this? It was to be done betimes in the morning; ſo that all the reſt of the day they might ſerve God, and they needed not to take any great journey for it, for it lay round about the hoſt, even neere to their doores. Yet though the way & time was ſhort, and the labour ſmall, God rebukes them for it. How long (ſaith he) will this people breake my Commandements? *Exod.* 16. 29. God ſayes for this, How long will this people breake my Commandements? It was but the breach of this one, and yet God chargeth them with the breach of his Lawes in generall: becauſe in truth, he that is a wilfull tranſgreſſor of this Commandement, makes little conſcience of any of the reſt. So *Luke* 23. 56. compared with *Marke* 16. 1. it is noted, that *Mary Magdalen*, and *Mary* the mother of

No worldly buſineſſe muſt be done upon the Sabbath.

James, having prepared part of their ointments to anoint the dead body of Christ, and not having time to get enough for that purpose, before the Sabbath came upon them, would neither anoint him with that they had, nor buy any more, till the Sabbath were ended. Now what smaller thing than to buy a few odours, that might so soone be done. And if a man may do any thing, that is not a duty of religion or mercy on that day, then one might buy sweet ointments to embalme the dead body of Christ: but because Christs body was dead, and their embalming of it could yeild no ease nor refreshing, and so was no worke of necessitie, nor a worship of God, they durst not do it. But some might say, sure they were more precise than was need, they made a scruple where none was. Nay, the holy Ghost frees them from that charge, and sheweth, that they rested according to the Commandement.

Luke 23.56. It was well done of them: for in doing it they obeyed Gods Commandement: and it had been amisse, if they had not rested: for then they had broken this Commandement. So even small works which come not within the compasse of religion, mercy, or necessitie, must not be done on the Sabbath. What smaller thing than to step over a doore sill, and to stoop a little time in gathering that which they looked to finde readie under their feet? (as was the Manna.) What thing of lesse trouble, than to buy some precious ointment, even to embalme Christs body? Yet, not the lightest of these, but God condemneth it, and will not have it to breake into the possession of his day. Now for great matters, and affaires of more importance, God doth not allow them to shoulder out religion and mercy upon the Sabbath. As in *Exod.* the one and thirty Chapter, and thirteenth verse, hee commands that no man doe any worke, for the building and setting forward of the Sanctuarie, upon the Sabbath; and yet that was a worke of weight. So that nothing is so great, that it can beare one out in breaking the Sabbath. It were a sinne to build a Church on the Lords day. So *Exodus* 34. 21. God commands expressly, that none should worke upon the Sabbath day, neither in eating, nor harvest. Now these be matters of greatest moment. If one may incroach upon the Sabbath for any thing, then he may doe it to inne his corne, that day proving faire, and the weather catching. His corne is now ready, and if he let it alone, he is like to lose it, and to let it rot upon the ground. Though it be so, yet Gods Sabbath

must be ſtill inviolable: it is better to hazard corne, than to incurre Gods diſpleaſure. Better to beare his correction patiently, that to helpe our ſelves by doing evill. So that it is plaine, wee muſt doe neither leaſt nor moſt of our owne workes upon the Sabbath. None ſo little, that God will give it allowance, to take up any of his time: none ſo great, that may thruſt out his exerciſes: becauſe his Commandement, and the obedience wee owe unto him is greater than all.

Therefore this confutes the ſhifts that men have: Oh, this is a trifle; ſuch a ſmall thing (I hope) doth not breake the Sabbath, as to ſet forward my worke againſt the next morning, we onely ſet things in order, this worke is little But is it not your owne work? Then though it be never ſo little, yet it is a breach of Gods Commandement. And others alledge, that it is a great matter, and makes much for my commodity to doe it. But it is not ſo great as the obeying of God, and keeping of a good conſcience. Better it were that we ſhould hazard ſome part of our outward eſtate, than the wrath of God to fall upon us. But when our corn, or hay lyeth in hazard like to be ſpoyled by ill weather, what will you have us then doe? Truſt in Gods providence, who as he hath commanded you to reſt, ſo he will ſee that you ſhall be no looſer by your reſting: unleſſe your negligence at other times, or your unbeliefe at that time bring loſſe upon you. Faithfull obedience was never any mans hinderance; but negligence and infidelity brings all their miſerie.

Vſe 1.

Faithfull obedience to Gods Commandements never hurts our eſtates.

But here may be objected: May one do no buſineſſe? may not men looke to their cattell, ſerve their ſheepe, dreſſe meat, make beds, milke their kine, and performe other labours of the like nature, on the Sabbath day? Yea, a Chriſtian man may and muſt on the Lords day ſhew mercy to the beaſt, for this is a neceſſarie worke, and pleaſing to God, who would have us to be mercifull not onely to men, but alſo to the dumbe creature, as appeareth, *Jonah* 4.11. and *Prov.* 12.10. *A righteous man regardeth the life of his beaſt, but the mercies of the wicked are cruell.*

But here we muſt obſerve thoſe two rules; firſt, that under pretence of preſerving the creature, we ſeeke not our owne private gaine, but the glory of Almighty God, which may redound to him, by the more cheerefull and comfortable ſervice of the creature, being thus preſerved.

Secondly, where the Lord gives us liberty to do workes of neceſſitie, we muſt underſtand it of ſuch works onely, as could not be done that day before, nor delayed till the day after. The neceſſitie muſt be of things preſent, and not of perils that may hereafter come. But if it be a danger that may fall out, and yet it is ſtill in the Lords hand, we muſt caſt the whole remedy, and all our care on him knowing that either he in his providence and mercy, will remove the evill, or if he ſend it, it comes as a chaſtiſement for our ſins, and therefore we ſhould rather in patience & repentance, ſubmit our ſelves to the puniſhment, than by breaking his holy Commandement, ſeeke to prevent it. And ſo much for the things that muſt be done on the Sabbath, & thoſe that muſt not be done: and two reaſons taken, one from the equitie of the Commandement; the other from the right and title of God the Commander. Now here he commeth after to a declaration of the perſons ſeverally comprehended under this Commandement, naming firſt the governours, and then charging them with the inferiours, which are either more neere, as thoſe of the familie; or farther off as the ſtranger: that is to ſay, as are not of the ſame nation or religion.

Thou.

BY this is meant, you which are the Maſters and Miſtreſſes, the Fathers and Mothers in families: for under this word both are comprehended, becauſe he addes, thy ſon, and thy daughter: Now, the ſon and daughter pertaine equally to both the parents. In charging the ſuperiours to ſee that their familie keepe the Lords day, hee meeteth with that common corruption that is in moſt men, who pretend that they will keepe the day holy themſelves, but thinke their children may be permitted to worke, or to play. Nay, ſaith the Lord; *Thy ſon or thy daughter*, &c. muſt not worke or prophane it any way. Naming them firſt, becauſe parents through naturall affection are ready to winke at them, and to let it ſlip, though they breake Gods Sabbath, by ſeeking their profit and pleaſure, and they ſay youth muſt have ſome libertie, we muſt let them have a little ſport. Not ſo, ſaith the Lord. How ever you beare with them for other things, at other times, yet you muſt looke to them carefully that day, that in no ſort they tranſgreſſe it.

Then

Then he names the man and maid-ſervant, becauſe commonly ſome lucre is gotten by their labour, and ſome commoditie ſeemes to follow, if they follow their worldly buſineſſe: for which cauſe men are ſlacke to cauſe them to ſerve God, but would bee content they ſhould ſerve them. Therefore God ſaith alſo, Looke to them. If any ſervant would be ſo wicked as to labour, yet thou muſt not put him to it, nor ſuffer him: ſeeke not gaine by his unlawfull travell, for it is the gaine of wickedneſſe, and therefore better be without it, than have it. But I hope I may let my cattell be imployed: Nay, (ſaith the Lord) *nor thine Oxe, thine Aſſe, nor cattell*, muſt doe any worke. Not becauſe the dumbe creatures can ſanctifie the Sabbath, but becauſe their labour cannot be uſed, but ſome man muſt attend upon them, and looke to them, and therefore God would prevent all occaſions of hindring mans reſt: wherein God alſo underſtands all ſuch other liveleſſe things, as cannot be ſet on worke, unleſſe the hand of man be joyned to them; as Mill, or Boat, or ſuch like.

Then he addeth, the *ſtranger*, meaning one of another nation, countrey and religion, whom though we cannot compell to come to the Church, yet the Magiſtrate may and muſt forbid him to breake and pollute the Sabbath by any publike labour, if he come in ſuch places where he hath authority. Here then we ſee, that God chargeth the Maſter of the family, with all in the family. He ſaith not, You ſervants, and you children, ſee that you breake not the Sabbath; but you Parents and Maſters, labour not your ſelves, neither ſuffer your children or ſervants ſo to doe. Hence we may gather this inſtruction, That it belongs to all Governours, to ſee that their children, ſervants and inferiours, whatſoever, keepe the Lords day. Nehem 10. 31 and 13. 21. *Doctrine.*

And this teſtimony God himſelfe giveth of *Abraham*, I know him, that he will command his ſervants and children to keep the way of the Lord. God knew *Abrahams* minde, that if the caſe ſtood ſo, that either ſome worke of his muſt be neglected, or ſome ſervice of God undone, *Abraham* had rather that all his buſineſſe ſhould ſtay, than any part of Gods ſervice ſhould be omitted. And there is great reaſon why a Chriſtian ſhould be of this minde: for if he doe indeed (as he profeſſeth) love God above all, ought he not to be more carefull of Gods glory, than of his owne commodities? and more to care for Gods ſervice, than his owne gaines? Gen. 18. 19.

Now we know that Maſters ſuffer not their ſervants to be idle upon the weeke dayes: therefore, if he love God, he ſhould be ſo much the more careful over them, that they neglect not the work of God on his day, by how much the glory of God is more deare and precious to him, than his private commodity. For, as he that is a true Subject to the Prince, and loveth him indeed, will not keep ſuch a man in his houſe, as will not obey his lawes: So, he that is himſelfe rightly affected to God and his glory, will not ſuffer a
Pſal. 101. 7. prophane perſon under his roofe, that will diſhonour him openly, and not care to obſerve the Sabbath.

Secondly, if one beare any love to his ſervants or children, even for their own ſakes he muſt ſee to them, that they obſerve the Lords day, & come to ſuch exerciſes, where they may receive the Spirit of God, and the chiefe good of their ſoules. Alway a good Governour muſt governe for the good of thoſe that bee under him. Now what greater good can he doe, than to uſe thoſe means, whereby they may know God in Chriſt Ieſus, and be brought to ſalvation? So that if one will not ſhew a diſloyall heart againſt God, and an unloving and unfaithfull minde to his people hee muſt ſee that they keepe the Sabbath, ſo farre as it belongeth to him: namely, by bringing them to, and keeping them at, the private and publike exerciſes of Religion.

Thirdly, the Governours in regard of their own good muſt be carefull over their family in this behalfe. For, he that will not bee faithfull to God, can never be faithfull to man, and hee that hath no care to ſerve God in the duties of religion, will have leſſe care to ſerve his Maſter in the duties of his calling: For if the honour of God, and regard of their owne ſalvation, will not move them, why ſhould they be moved with their Maſters profit or gaine? But he that obeyeth God with a good conſcience, will labour for his Maſter with an upright heart: and though his Maſter be not preſent to rebuke him, yet his owne conſcience will checke him; and when the feare of man will not keepe him from idleneſſe and unfaithfulneſſe, the feare of God and his Commandement will reſtraine him: elſe, either he will doe nothing, or that which hee doth, is all with eye-ſervice to be ſeene of men; and when his Maſters eye is off, then by idleneſſe, waſtfulneſſe, or pilfering, he will hurt him more, than the faithfull keeping of the Sabbath can hinder him: for indeed, this can be no hinderance at all, but rather

a meanes to bring the blessing of God upon them & their labours in the weeke day: as *Iacob*, a faithfull servant of God, was blessed in all *Labans* businesse: and *Joseph*, a true worshipper of the Lord, had prosperity to follow and accompany him, in all his travels. Therefore, if we wil shew our love to God, and to them, and desire that they be faithfull unto us, and that God should blesse their travels in our affaires; let us bring them to the service of God, and exercises of religion on the Sabbath, and have a care they breake not the holy day of the Lord.

Use 1. Reproofes of Masters that give libertie to servants to breake the Sabbath. 2 Tim. 3. 4.

This first serveth for the reproofe of those men, which beare this minde toward their servants; That, so their owne worke be performed, they care not though Gods worke be neglected: Let their servants be carefull to doe their businesse on the sixe dayes, and let them be as careless as they list of Gods worship on the seventh day; let them spend that how they will, they have free libertie from their Masters: This sheweth men to be lovers of themselves, and their owne lusts more than of God, and proveth that they love filthy lucre, and gaine of the world, more than the glory of God. For if Gods glory were but as deare unto them as their owne commodity, they would be as impatient at his dishonour by their servants prophanenesse, as at losses that come to themselves, by their servants negligence.

Oh but (say they) they be rude persons, and breake out from us, we cannot keepe them in. But such shifting excuses bewray much guile and corruption. Can you not keepe them in? who keepeth them in on the sixe dayes? can you make them tarry at home then? can you set them at their worke, and not suffer them to be gadding? Yet that is for sixe daies space, this is but for one; that labour which then they doe, is far more toylesome; and can you make them will they, nill they, spend those whole dayes in more painefull and tedious labour? and can you not constraine them to keepe at home one day, to doe a far more easie and lightsome worke, and that for their owne good and salvation? This is plaine halting, these excuses will not hold out before God; hee will shew you, that if you had made as great account of his honour and glory, and obeying his Commandement, as you doe of serving your owne covetous lusts, if his name had beene as deare to you, as your owne gaine, you might with as much ease, cause your servants to spend the seventh day in his service, to his glory,

as six before it, in your owne service, to your profit. But what is the cause that youth is so rude? Is it not because they have learned it of age? why be inferiours so prophane, but because they follow the patterne, and tread in the steps of their superiours? how come the branches ordinarily in most places to bring forth such ill fruit, but that the root yeeldeth no better sap? For if the servants might see so much love of God, and care of keeping his Commandements, appeare in the conversation of their Masters and Dames, as they see love of the world, and eagernesse after lucre, they would, at least for outward shew, be better. But now that they see, & know the disposition of their Governour, they frame themselves thereafter, to serve him in his coverous desire, and rob God of his honour. If the servant should but neglect his Masters affaires three or foure houres in one of the week dayes, and follow his owne sports and vanities, when he commeth home, his Master would be upon him, his Dame would have a saying to him, and he would be so baited with rebukes, that though he had a greedy minde to be abroad, and no great heart to stand sweating at his businesse, yet feare would make him tarry at home, rather than he would endure the sharpe sauce, that must come after his sweet pleasure; but let him be where he will, and doe what he will upon the Sabbath day; when hee commeth home, either his Master or Dame allow him in it, or else they be mute, and say nothing unto him; or if they begin to reprove him, it is so cold, so carelesly, with so little affection, that the servant may well perceive, it commeth but from the teeth outward: his Master is not greatly offended with him, he never grieveth his heart for the matter, and therefore he careth not for such a chiding, hee will to it the next Sabbath again.

Use 2.

Thirdly, this serveth for the instruction of all householders, that desireth to be indeed, as well as to be counted Christians, that they should have an eye to their servants, for the keeping of the Lords day. Even as on the week-dayes they will call them up, and see that they be ready to their businesse: so on the Sabbath, they should raise them in the morning, and see that they be prepared for the worke of God, especially such like workes of their calling be such, as they may be undertaken, and well performed, with lesse preparation, than can the publike exercises of religion. Therefore they must be stirred up, that they may have more time to make ready their hearts, that they come before

2 Masters must take care that their servants keepe the Sabbath.

To rise in fit time on the Sabbath.

God

God with a quiet and well disposed minde. Now, in this duty many of Gods children faile; even themselves and their whole familie take libertie to sleepe out a great part of the morning, and thinke it enough to rise, and goe to Church, not regarding any time of preparation. And hence it is, that the Exercises be so uncomfortable, and unprofitable to them. And secondly, the master must be carefull to have his familie come with him, in good and due season to the house of God, with the whole Congregation. Not as many doe, they are so negligent, as that much is past before they come. The husband comes at the second Lesson, and the wife at the end of the prayer, and the servants follow when halfe the Sermon is done. They would not doe this at harvest worke: but hee would make them get all things ready, that they might goe together to get in his corne; and not come scattered, one now, and another anon. Why should not one therefore be as carefull for the harvest of his soule, and to eat of the bread of life, in the house of God, to come joyfully himselfe, and his wife, and bring their family with them, that they may be at the beginning, and tarry out till the ending, that they may have the whole fruit; and not (as some doe) be gone before the Sermon end, or at least runne away before the prayer be made for a blessing, and the blessing pronounced by the Minister, which sheweth that they have not felt the fruit & comfort of the blessing, because they will not tarry to heare it, and that they want the spirit of prayer themselves, in that they are so unwilling to joyne in prayer with the people of God. For if the sweetnesse of Gods blessings had distilled upon their souls, or they had ever felt the comforts that follow a prayer made in the holy Ghost, they would bee more desirous of these things, than they be, and not haste so from them, as if it were a curse, not a blessing: and something tending to their hurt, not a service to God for their good.

Housholders should be accompanied with their families to the publike service of God on the Sabbath day.

And as they must call them up in the morning, and bring them to the Church, so another dutie is to examine them after, and call them to account how they have profited. If mens servants be sent to the markets, they will have them tell what markets they have made, so when they come from the Church, as from the market of their soules, they should question with them, to see what they have gained for their soules, what profit hath they had by comming to Gods ordinances, and thus laying their store together, to helpe

Examination.

help one another. This ſerveth alſo for the inſtruction of ſervants, and all inferiours, that ſith God hath laid a charge upon their ſuperiours, to looke that they keepe his Sabbath; therefore they ſhould willingly be ruled, and ſuffer themſelves to be guided by them in this point: and as well obey them on the Lords day, to be diligent in the workes of God, as in the weeke dayes, for matters of their calling. They muſt not ſay, (as many ungodly ſervants will) when they are called to be inſtructed in religion; You hired me (ſay they) to doe your worke, and that will I performe; that is my covenant, and more you ſhall not get of me: what needeth all this adoe about keeping the Sabbath, & comming to the Sermon? let me looke to that my ſelfe, none other is to anſwer for me. Nay, but if your Maſter bee Gods ſervant, and you Gods ſervants, your Maſter hath as great authority and charge, to ſee that you doe the Lords worke at the time and place appointed thereunto, as his owne. Therefore this is a ſinfull anſwer: and theſe be ill ſervants. And if the Governours ſuffer them thus to ſinne, they make it their own ſin: and therfore God hath given them a ſpeciall charge, and put authority into their hands to reſtraine them. But much more wretched are they, that will run abroad to wickedneſſe, to dancing, to ſwilling, to wantonneſſe, &c. making that their Sabbath dayes worke, which is unlawfull at any time: to plow and to cart, be things lawfull in fit time, but wanton dancing, drunkenneſſe, unthriftineſſe, are naught every day, much more abominable therfore upon the Lords day. Therefore, ſuch ſervants muſt be conſtrained not to violate Gods Sabbath: or, if no meanes will ſerve to reclaime them, a Chriſtian maſter muſt expell them, and not ſuffer his houſe to be peſtered with ſuch leprous perſons. So much for the duties of Governours to thoſe of their owne familie: now the Lord goes further, to ſhew how Magiſtrates muſt deale with men of another religion, ſaying:

Nor the ſtranger that is within thy gates.

Doctrine: Regard muſt be had that ſtrangers ſhall not openly violate the Sabbath.

HEre he ſheweth, that if a ſtranger come within the juriſdiction of Chriſtians, though we cannot command him to come to the exerciſes of religion, yet the Magiſtrate muſt not ſuffer him to doe any publike worke, to pollute the Sabbath. For by *thy gates*, here is meant within thy liberties. Hence then, if that the Magiſtrate

giſtrate muſt looke to the forreiners, this generall may be gathered, that it is our dutie (being Chriſtians) not onely to keepe the Sabbath our ſelves, and to looke to thoſe that are belonging to us in familie, but to ſee as he can, even to ſtrangers, or to any other. And this is that which is commanded in *Nehemiah*, that when heathen men that knew not God, nor cared for the Sabbath, came with wares to *Ieruſalem* on the Sabbath day, he ſhut the gates againſt them, and told them, that if they did ſo any more, hee would lay hands upon them. Nehem. 13. 21 2 Pet. 2 8.

And there is great reaſon why one ſhould be carefull of thoſe of other congregations, and of other places. For, if we have the true love of God in us, it will grieve us to ſee Gods name diſhonoured, and his Lawes broken, of any other whatſoever: and therefore ſo much as in us lyeth, we muſt repreſſe all ſuch practices, who-ever they be that doe them. Alſo, every man is bound to love his enemies; yea, if he ſee his enemies beaſt lye under his burden, hee muſt helpe him up. If one muſt helpe a mans Oxe, or Aſſe, if he be burdened: much more his ſoule, which is burdened with the ſinne that will kill it, if it be not removed. No man is ſo ſavage, that if he ſee a blinde man running into a Well, wherein hee may be drowned, will ſay, let him goe, I care not, he is none of my familie, nor of my friends; though hee bee not, mercy is to be ſhewed to all, and Nature (in ſuch a caſe) will teach one to runne and call unto him, and hinder him by what meanes he can: ſo for the ſoule much more, if wee ſee a perſon who is in truth blinded through ignorance, and knoweth not the danger, readie to caſt himſelfe into the pit of Hell, mercie will move him that hath any true mercy, to ſeeke to reclaime him. Exod. 23. 4. 5.

Alſo, in regard of the good of the whole Congregation, one muſt hinder ſtrangers from giving ſuch ill examples. For, though at the firſt, it ſeemeth a ſmall thing for them, to doe what they liſt, becauſe they be not of our familie, nor congregation, yet is it exceeding dangerous: For our nature is ſo ſubject to infection, and we are ſo eaſily drawne to evill, that if one ſuffer a ſtranger to commit open ſinnes, at length his children and ſervants will learne, and come after to doe the ſame things. So that, for our owne ſakes, we muſt be diligent to cut off all occaſions, and warily to prevent danger, for one houſe on fire may burne the whole towne.

towne. And if a ſtranger would buy an houſe in the towne, and then to be ſo fooliſh as to ſet it on fire, men would not let him alone, for feare leſt it ſhould alſo catch their houſes: and ſo in truth, if the fire of ſinne kindle in the heart and practice of a ſtranger, and we ſeeke not to quench it, and ſuppreſſe, it will quickly catch ſome in the congregation, and ſet them on burning alſo. Therefore, in love to Gods glory, to our neighbours ſoule, and to our ſelves, and thoſe that be neere us, wee muſt labour by what meanes wee can, to hinder even a ſtranger from breaking the Sabbath. Now if one muſt hinder ſtrangers, how much more thoſe that are borne and dwell in the ſame place, our neighbours children, or ſervants? If we ſee ſuch profaning the Sabbath, wee ſhould much more hinder them, by admonition and reproofe, but eſpecially, if we ſee them runne to things that be ſimply evill, and in their owne nature at all times unlawfull. Therefore, when men that be of ſome account and note in the congregation, doe come among heady young people, and ſee them carried violently to dancing, to gaming, or any ſuch lewdneſſe, on the Lords day eſpecially, and let them goe on without any rebuke or exhortation, they ſhew plainely, that they have little love of God, and little regard of themſelves, and of their owne families. And in truth this is a great cauſe that maketh wickedneſſe grow ſo faſt, and ſinne to be practiſed with an high hand, and youth grow to ſuch ſhameleſſe and impudent boldneſſe, becauſe the Miniſter in many places fighteth alone againſt ſinne; none elſe will open his mouth againſt it, or diſcountenance it. Hee that would not ſtand by idlely and careleſſy, and ſee his Oxe fall into the ditch, but would helpe him out; will looke on, while his neighbours runne headlong to hell, and ſay not a word to reclaime them. This remiſſeneſſe of men that are in ſome eſtimation in the Towne, maketh proud youths oftentimes to ſet themſelves openly againſt all wholeſome doctrine, and the more vehemently their ſinne is reproved, ſo much more violently to ruſh into it. This ſtrength of impietie proceedeth hence (I ſay) that the Miniſter hath no helpe, none hath zeale of Gods glory, nor ſheweth himſelfe grieved at his diſhonour; none hath ſo much charitie and compaſſion over his neighbours, as to ſeeke to pull them out of the fire: for if the ancient men that have authoritie and sway in the congregation, would joyne their hands with the Miniſter, & ſet in with their

Vſe 1.

Iude 23.

their priuate rebukes, to make his publicke reproofes forcible; yonger people would be more aſhamed to ſinne, and learne to behaue themſelues more ſoberly, and not by ſo open diſobedience to bid battell to the publike doctrine of the Miniſter. Therefore this ſlackneſſe and coldneſſe is much to be reproued.

Then ſecondly, this is for the incouragement of thoſe that doe *Vſe 2.* deſire to helpe others out of this or any other ſinne: they doe boldly with an vpright heart and good conſcience rebuke a Sabbath breaker. And whereas they will obiect; what is that to you? If I ſinne, you ſhall not anſwer for me; my ſelfe muſt beare the blame: they muſt know, that euery one hath to do with them; for he is to loue them, and to loue the congregation, & to loue Gods glory, and therefore as much as he can to diſgrace ſinne, and to recouer ſinners. For though ſinners begin to ſet ſinne on foot, yet, if ſome godly wiſe man will encounter it with a ſound admonition and ſharpe rebuke, that will daſh and diſgrace it more, than the wicked perſons can ſupport it, ſo that it cannot get the head ſo ſoone. Therefore, becauſe they be men that ſinne, and it is Gods Law that is broken, and the whole congregation may be infected and poiſoned, if ſtrangers might be permitted to work open iniquity: he that hath a ſound heart to any of theſe, hath good warrant, and ought to be forward to uſe a preſervative againſt this poyſon, and to ſtand for Gods Commandements and the ſaluation of man. Let wicked ſinners, while they will accuſe them to be buſie-bodies, yet God will cleere them, and they ſhall finde by good experience, that it is better to diſpleaſe men by doing good, than to offend God by doing evill, or omitting good.

Exod. 20. 11. *For in ſix dayes the Lord made heaven and earth, the ſea, &c. and reſted the ſeventh day.*

BEcauſe this Commandement is much oppugned, by following the evill practice of moſt men (for almoſt all men breake it) therefore it is confirmed from the example of the great God which is able to countervaile all theirs. As if he ſhould ſay: if you will be led by example, follow that which is moſt perfect. Now what more perfect example, than the example of God? who hath propoſed himſelfe for a preſident to be imitated of us: ſinnefull men breake it, but the holy God keepes it, and would have you

keepe

keepe it; whether example is best to follow? God made an end of all his works in six dayes, and ceasing creating on the seventh day, therefore he would have you cease from the workes of your vocation also on the seventh day. For as concerning the workes of preservation, Christ saith, *Iohn* 5. 17. My Father worketh hitherto, and I worke. But he ceased from workes of creation. So that the reason standeth thus; God left no worke of creation till the seventh day, but ended all in the sixth, therefore he would have you end all your workes of vocation in six dayes, and imploy the seventh onely in workes of piety and mercy.

Doctrine. He that will live godly, must imitate Gods example

Hence then we learne this doctrine: that it is a speciall helpe to godlinesse, to propose unto our selves, the example of God for our imitation. Thus *Ephes.* 5. 1. the Apostle wisheth them to follow the example of God as deare children: he had before exhorted them to courteous behaviour and gentlenesse: But he hath done me wrong, saith some man, how can I deale kindely with him? why, saith the Apostle, freely forgive him. But who would put up this wrong patiently? God would, and doth passe many greater matters in you, and therefore doe you follow God and imitate him. God doth not presently seeke revenge, if any man breake his lawes; but useth all gentle meanes to bring him to repentance, and to cause him to returne: so you must doe, and then you treade in Gods steps. Indeed some froward man would take a more violent and boisterous course: but if you will be accounted the childe of God, bought with the blood of Christ, and regenerated with the Spirit of God, you must rather be directed by his example, than mans: and then there is no better argument that you are the sonne of God, and no surer proofe that he hath begotten you to life eternall, than when you grow like unto him, and shew forth his vertues of mercy and forgivenesse, *Luke* 6. 36.

Now, the reason why it is best to set God before us as a pattern, is because his example is so absolute in all fulnesse of perfection, that no exception can be taken against it. Bring the example of man, and there is something, against which a man may except, to lessen the force of it. As *David* and *Peter* and such good men have had their slips, and no man liveth so holily, but as Saint *James* Chap. 3. verse 2. saith, *In many things we sinne all.* But the example of God is so exact, and altogether righteous, without any spot, at any time, that no such thing can be alleadged against it.

Secondly,

Secondly, if one make God his example, he shall grow better & better, because still he shall come short of the marke he aimeth at, and never be able to attaine to the perfection which is in his example: so that still he shall have calling and cause to increase and go forward. If one scholler for his coppy, either he may write as well as his coppy, or at least he may imagine that he doth so; and then he standeth at a stay, & thinks he hath profited sufficiently: but this example is not subject to such conceit; no man either can or will dreame that he can be as good as God: so that here is still occasion of mending and increasing. 2

Thirdly, he that followeth the example of man, hath great meanes of pride, and to be puffed up, for comparing himselfe with men, he is not alway put in mind of his faults, but often thinketh, This and this I have done better than the most, and in most things I am equall to the best, & so is in great danger to be puffed up: but now when he (leaving men) looketh to God, he seeth so much imperfection in himselfe, & such infinite righteousnesse & goodnesse in God, as that upon this comparison he groweth more humble & lowly, and to know himselfe more; so that though he grow better every day than other, yet he is still lowly in his owne eyes, & hath a greater insight into his own corruption, by how much he getteth more strength against his corruption. In these regards therfore, & for these reasons, it is most safe & profitable to make Gods example a rule for our selves, & to follow it (so neer as we can) in all things. 3 Luk. 18. 11. Iob 42. Isa. 6.

This then may serve for the confutation of those men, that letting passe Gods example, as nothing pertaining to them, think to beat downe all admonitions and rebukes, with this one answer, That all men do so, as though that were a sufficient buckler to beare off all Gods Commandements, and the force of his example, because the example of the most men is contrary. As namely in this Commandement which God hath most strongly fenced with reasons, and among other, with one, drawne from his owne practise and example. Come to Sabbath-breakers that abuse it to sinne and vanity, and say, How dare you breake Gods expresse Law, with so high an hand, and thus to provoke him to his face? Why (say they) we hope we be not they alone that play upon the Sabbath day: we do no worse than others, all the townes round about do the like. But why should we not look to Gods Commandements, and example, rather than to wicked men? Would a father take this for a good Vse 1. No good answer to say, all men doe so

a good answer, if he should say to his child, Why doe you sweare, lye, or steale? know you not that it offendeth God, & I also grieve at it? if the childe should answer, Why should you chide me? I hope I am not the first that ever swore, other children have lied & stolen before me, why may not I doe these things as well as they? No father would endure such an answer of his childe; this manner of defending, were worse then the fault. But so we deale with God: he sendeth his Ministers to reprove us, and say, Why doe you dishonour the name of God, and sinne against him by breaking the Sabbath? Why, I hope others doe as well as I, and my betters doe use it: this is a most common answer. But should not a childe be ruled by his father? should not a servant follow his master? And should not the children of God imitate God, & be content to be ruled both by his Commandement & example? What a miserable thing is this, that we will forsake the light, to runne to darkenesse, and leave God to follow *Belial*? The way is not broad that leadeth to heaven, neither doe many walke in it, their sinnes be no warrant for us to sinne: but if we be of God, let us follow God as deare children. So the Apostle sheweth, that if we be in Christ, we must walk as Christ walked. Every member goeth the same way with the head, whereunto it is united, and thereby it is guided. If Christ be our head, let us walke in the light, wherein he walked: let us tread in his steps of meekenesse, of denying the world, and of placing our joy in heaven: and those vertues that shined in him, let them appear in us, though not in the same measure, yet in the same manner and truth. For the like measure is impossible unto us but some likenesse of truth and uprightnesse, is not onely possible, but so necessary, that without it, we can have no assurance that we are in him.

1 Iohn 2. 6.

Vse 2. This serveth likewise for the encouragement, and comfort of Gods children, that live in places where they can have no patterne of godlinesse in man, or any that will joyne with them in any holy thing, as oftentimes falleth out: then the Devill is ready to hinder them from all good proceeding, with this objection; What? will you be singular? will you be alone without any example? No, they are not without example, but they follow the best example, even the example of God: and it is farre better to be led by his example to heaven, though foolish men mocke them; than by the example of sinners to be drawn to hell, and have God

to

to plague them. His onely example should more encourage and strengthen us, than all their contrary practices discourage & feare us. Therefore let the world goe which way it will, we must walke in the wayes of our God, and make him our president in all our actions.

In sixe dayes the Lord created heaven and earth.

IN this example which God hath proposed, wee may consider something of the power of God in the creation: And in that he spent no longer time than six dayes in making the whole world we must understand by this, that God is able to bring to passe great matters in a short time, and by small meanes. The forming of the world, one would thinke, needed some time in regard of the workmanship thereof, and many dayes of making provision for so great a building; but when God will be the workman, and take in hand so great a matter, what time tooke he to finish it? he began and ended it, and all within the compasse of six dayes, and left not the least creature unmade till the seventh: and he took so long time, not because he needed such a space, (for he could have done it with as much ease in an houre, yea in a minute of an houre, as in six dayes; but he had divided the whole into six dayes work, because we might have a fitter occasion, and be better moved to consider of the severall creatures. For if hee had folded up all in an houre, then it had not beene so easie and plaine for our meditation. From the creation here mentioned, this generall doctrine may be learned; That the Lord most easily and speedily brings most wonderful things to passe; As it is said *Psalme* 33. 9. *Hee spake, and it was done, he commanded, and it stood.* Though it be an incomprehensible worke to create the world without matter, and to preserve it without meanes, yet it was as easie for God to effect it, as to will it; and to stablish it, as to begin it.

God can doe great things in short space, and by small meanes.

Doctrine.

This mightie power of God, in doing great things by small meanes speedily, appeareth likewise by other examples in the Scripture: As *Nebuchodnezzar* the mightie Prince and Monarch of the world, when he was walking in his Princely Palace, in that great citie of Babel, which was the seat of his Kingdome: yet how quickly was hee stript of all? how soone deprived of his Kingdome? so that he had not so much as an house, yea, a poore cottage to put his head into; nay, not one ragge to cover his nakednesse; not a dish to drinke in, nor a morsell of the coorsest

bread to eat, but of a King, became more miserable than the basest beggar: yea, as miserable as a beast: so that from the highest top of prosperity, he was cast downe to the extremitie of misery. And then, when he was at the worst, his wit and reason gone, his forme and beauty departed, and hee a mis-shapen creature, his haire being growne like Eagles feathers, and his nailes like birds clawes, altogether deformed, not like a man now, and his Kingdome possessed by others for seven yeeres space; yet so soone as he looked up unto heaven, his wit and discretion was restored, his beauty and fashion renued, and hee re-established in his Kingdome, with as full power and authority, as ever before. These wonderfull alterations, in how little time were they wrought; when God tooke in hand to worke them even in a moment. So, in Ægypt, God undertooke to deliver his people from *Pharaohs* cruell tyrannie; but what armie had hee for that great conquest, and who were his Captaines? *Moses* and *Aaron*, two old men; the one eightie yeares of age, the other eightie and three; these must goe themselves alone. But how were they furnished against *Pharaohs* resistance, and enabled to deliver the Israelites perforce from his servitude? *Aaron* must have nothing, but he must speake what *Moses* bade him; and *Moses* must carrie his sheepheards staffe: weake men, and weake meanes, one would thinke, to make an assault upon so great a King. If a carnall man had seene these two going against *Pharaoh*, and thinking to set the Israelites at libertie by strong hand, hee would have iudged, that Israel should have beene in slavery until this day, unlesse there had been better helpes than these for their deliverance: but God taking in hand to worke by these meanes, we see of what power and force that staffe was; that when *Moses* had held it up, it brought such plagues upon *Pharaoh*, and all Ægypt; that all the Kings in the world could not have vexed & troubled him more, with all their power. He never shooke his staffe in vaine, but still some notable plague followed, that vexed the whole Land; with this staffe he strake the waters, and they were turned into bloud; he held up his staffe towards Heaven, and there came Grashoppers, Flies and Thunder; and when he had wounded the Land by any of these plagues, he could as easily cure them, and that in as little space. One word unto God by *Moses*, made all whole againe.

So, for our redemption: the sonne of a poore Virgin, that was

Daniel 4.

Exod. 7.7.

despised

despised and reiected of men, that had no wealth nor authority in the world; nay, had not so much as an house to put his head in; he must come and be brought forth before a Iudge, and there be condemned, scourged, mocked, spitted on, crowned with thorns, and at length must be carried away, and hanged upon a Crosse, and beare the paines and anguish of Gods curse, in his soule, upon the Crosse: and by these meanes God must be set at peace with man, a perfect reconciliation made, and all former sinnes and enmity betwixt God and man put away. This greatest worke that ever was done, (when heaven was purchased for man, sinners made just before God, and miserable men of the earth made heires of an everlasting Kingdome in heaven) was brought to passe, and fully effected by these meanes, that (to mans reason) of all things seemed the most unlikely to bring it to passe, being a matter of such wonder and difficulty. Esay 53.

And so at the resurrection, what great changes shall there be wrought in the twinckling of an eye? Those that have lien in the dust, rotten some thousand of yeeres, shall be raised from their graves, made alive and stand on their feet: and that body which when it was in the best estate before, was subiect to paine, and all kinde of misery, and even death it selfe, and since that time had bin turned into dust, devoured of wormes, and as it might seeme, brought to nothing, shall in a moment by the voyce of Christ bee freed from mortality, and all misery, and be made immortall, and incorruptible, and like to Christ Iesus in glory. So wonderfull we see be the workes of God; so mighty he is, and so full of power, that in the shortest time, and by those that seeme the weakest meanes, he can bring to passe the most glorious effects that can be.

Vse 1. An excellent comfort for God, servants in any distresse.

This then (if we often meditate upon it) will serve wonderfully for the comfort of all those children of God, whose case is so grievous, intangled with so many perplexities, oppressed with such ruines both of body and estate, as they thinke it impossible to get out, and to be repaired againe, or at least that it will be a long time first. For, if we could but beleeve Gods almighty power, we should finde that all things are possible to God, and all things are possible to the beleever. It maketh no matter what the disease bee, so God bee the Physitian; it skilleth not what distresse a man be in, so God take in hand to helpe him. Hee can as soone cure the deadliest wound, as the smallest scarre, and bring Mark. 9. 22.

one out of the greateſt miſerie with no meanes, as well as out of the leaſt miſerie, with all meanes. Oh, but I am poore, owe much, and have nothing to pay. No matter: ſo was the Prophets wife; yet the little oyle in the cruſe held out to fill ſo many empty veſſels, that ſhe was ſufficiently provided for, and made in better eſtate, than ever before. It is not to the purpoſe, how weak our means be, and how great our means be, ſo that the great and ſtrong God put to his hand to helpe. No man was more dejected than *Nebuchadnezzar* brought from a King, to be worſe than a begger, from a palace to the briers & buſhes, from Princely robes to extreme nakedneſſe, from ruling over men to be ranging among wilde beaſts, and yet none in a leſſe time, and by leſſe meanes, advanced to an higher outward eſtate than he. And as God worketh beyond all likelihood for the outward eſtate of men: ſo doth he much more wonderfully for the ſoules of his ſervants. Though there be great ſins, hideous darkneſſe of minde, and hardneſſe of heart, perverſeneſſe in will, diſorder and rebellion in all the affections: yet if we can crie to God, and poure out our ſoules and teares before him, then, though wee were as farre overwhelmed with miſerie, as was *Ionas* with the waves of the ſea, yea, though we were buried in the ſhadow of death, as he was in the Whales belly; yet God will heare and helpe us, as he did him. Though we were ſhut up in a dungeon, tyed with many chaines, and oppreſſed with many ſinnes; yet, if then we crie unto the Lord in our trouble, hee will deliver us out of diſtreſſe, and he will breake the gates of braſſe, and burſt the barres of iron in ſunder. *Pſal* 107. 13. There is not the leaſt ſin or miſery, but it would be too hard for us, if wee had nothing but our owne ſtrength to helpe us. And there is not the greateſt ſinne or miſerie that ſhall hurt us, or prevaile over us, if we have the ſtrength and power of God to hold us up. Therfore Chriſtians ſhould take comfort in their afflictions. Can God raiſe up the body when it is dead in the grave, and glorifie it when it is rotten in the earth? and can he not raiſe one out of ſome debt, or miſerie of his eſtate? Oh, but then hee loveth the body: And doth he not love it as well now? Nay, God uſeth his infinite power now, for the helpe and preſervation of his children, as he will uſe it then, for their glorification. If wee cannot beleeve that God can helpe us now out of the diſtreſſes of this life, how ſhall we ſay, wee beleeve hee will raiſe our diſſolved bodies out of the

2 King. 4.

grave,

grave, ſith we have the ſame power and promiſe for the one, as well as for the other? Therefore it is a great fault and ſhame for Chriſtians to ſit downe diſcouraged. Is Gods power leſſened? Is his hand ſhortened? hath he not ſaid that he will not faile us, nor forſake us? and that a little, that the righteous hath, is better than all the great riches of the wicked? Gods bleſſing can doe more than all wealth: and he alone is better to us, than if we had all the world without him. Eſay 59. 1. Hebr. 3. 5. Pſal. 37. 16.

This ſerueth likewiſe for the terrour of wicked men. God can as eaſily ſet heaven and earth on fire, and bring them to nothing, and that in a little ſpace, as he made them of nothing: then much more can he bring to deſtruction proud and vile ſinners, notwithſtanding all their worldly helpes, if he be their adverſary; as indeed he is a profeſſed enemy to all proud and obſtinate offenders. *Vſe 2.*

They flatter themſelves, it ſhall bee well with them, becauſe they be underlaid with wealth, ſupported with friends, fenced with policy: but how ſtands the matter betwixt God and them? are they his inheritance? is he reconciled unto them? Nay (though they will not in word ſay ſo, yet their life proclaimeth it) they doe not greatly care for his favour; for they ſpare not to breake his Lawes upon any ſmall occaſion: ſurely then let them know, that they are in no ſafetie; God can pull downe their defence; and pull away their props and ſupports. He can as eaſily bring a rich man to hell, as a poore: and as ſoone overthrow the eſtate, and damne the ſoule of the greateſt Prince, if he be naught, as of the baſeſt begger. Therefore thoſe, that leauing God, leane to worldly props, ſhew that they little beleeve the power of God, and little thinke of the creation of the world. Thus much for the example of God. Now the laſt reaſon is drawn from the end of the Sabbath (namely, that God hath conſecrated it to bring a bleſſing on the keepers of it) in theſe words:

Wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

HEre God ſheweth, that if none of the former reaſons will prevaile with us, yet we ſhould be moved with our owne benefit to ſanctifie the Sabbath. For nothing is more availeable to bring a bleſſing on ſoule and body, than the religious keeping

of the Lords day. For God hath appointed it to the end that hee might have occaſion to communicate his goodneſſe to the diligent obſervers of it. For ſo it is meant, when hee ſaith, the Lord ſanctified the ſeventh day, that is, hee ſet it apart for his owne worſhip and ſervice, and bleſſed it, that is, appointed it for a meanes and bleſſing to all that faithfully obſerve it.

Doctrine. The way to get true bleſſedneſſe, is to ſanctifie the Sabbath.

From hence we may learne, that the religious keeping of the Sabbath, is a very ſpeciall meanes to get true bleſſedneſſe. One reaſon is, becauſe God hath ſanctified it to this end. As *Iſay* 56.47. where the Lord promiſeth many ſingular graces to all that ſanctifie the Sabbath, of what nation or condition ſoever they be. Hee ſhall have his heart filled full of ſpirituall joy; God will give him the ſpirit of prayer, and heare his prayer; God will give him ability to ſerve him, and accept and reward his ſervice. And *Iſay* 58. 13, 14. If one will keepe himſelfe from polluting Gods holy Sabbath, and obſerve it carefully, then hee ſhall delight in the Lord; that is, God will ſo ſhew his favour and love to his ſoule, as he ſhall be joyfull in God: ſo bleſſe his heart and conſcience, as that he ſhall feele that God is his God, loveth him, & careth for him, ſo that he ſhall be glad and rejoyce in this, and finde Gods bleſſing upon him, both in heavenly and earthly things, for the mouth of the Lord hath ſpoken it. What ever fleſh and bloud obiect, yet we have ſure the promiſe of God, which ſhall be found true and faithfull. So *Jer.* 17 24. the Prophet having foretold the deſtruction of *Jeruſalem*, preſcribeth a preſervative to them; which, if they would take, as yet their caſe was curable, and that would helpe all: namely, to forbeare their worldly buſineſſe on the Sabbath, and to doe the workes of the Lord; and then they ſhall enjoy their City, their houſes, and their wealth, with all proſperity and abundance. So that we ſee, that for ſoule and body, Gods promiſe is, that the ſanctifying of the Sabbath will bring comfort and happineſſe to both.

The danger that Sabbath breakers run into.

Contrariwiſe, if wee be negligent and careleſſe of the Lords day, wee draw his curſes upon our owne heads: as *Exodus* 31. 12 &c. where God commandeth them, that they ſhould abſtaine from all ſervile workes, and keepe it holy: or if they did prophane it, they ſhould dye the death. And this puniſhment (by Gods righteous judgement) befalleth ſuch as contemne and pollute the Sabbath, many times amongſt us. For though

though the law of the land appointeth no ſuch puniſhment, yet God oftentimes giveth them over to commit ſuch ſinnes, as bring them to death by the hand of the Magiſtrate; and when they come to execution, then they complaine, that they never regarded the Sabbath, nor cared for the Sacraments, nor could endure to joyne with Gods people in any publike or private exerciſes of religion: or if they eſcape outward puniſhment, yet many times the Lord ſmites them with blindeneſſe of minde, and hardneſſe of heart, that the holy meanes which are moſt comfortable and profitable to others, are moſt grievous and hurtfull to them. But why is this? Not becauſe Gods ordinance wanteth force and vertue, but becauſe they want reverence and conſcience, and being wicked, contemne it. Therefore their ſoules be cut off, their hearts hardened: and thus in ſtead of receiving the bleſſings which God hath promiſed to the keepers of the Sabbath, they are plagued with the judgements which he hath threatned againſt the tranſgreſſors of it. Alſo *Ier.* 17. 27. he ſaith, if they pollute his Sabbath, he will kindle a fire in their houſes, that ſhall not be quenched. For their outward eſtate they be no gainers that breake the Sabbath: for God will either conſume their goods with fire, or ſend a curſe, which ſhall devoure their ſubſtance. So that, if we would not be guilty of death, and have our ſelves cut off from communion with Chriſt and his Church, and our goods alſo conſumed and brought to nothing by the vengeance of God, then let us keepe his Sabbath holy, & beſtow it in holy exerciſes. Sith therefore God doth promiſe a bleſſing upon thoſe that ſanctifie his Sabbath, that they ſhall thrive in the Lords houſe, and in religion, and in other worldly matters ſo farre as may ſtand with proſperity. Sith he hath ſpoken this, and that muſt ſtand which goeth out of his mouth; therefore it is their comfort who faithfully keepe the Sabbath, that the bleſſing of God ſhall attend upon them, whether they have little or much. If they have abundance, the abundance ſhall bee for their good, to bee more abundant in goods workes; and if they have but from hand to mouth, God will provide, that yet they ſhall not want neceſſary things, but he that brings the day, will bring food and maintenance for the day; ſo that he needs not to care for to morrow, but let him caſt his care upon God, who hath faithfully promiſed to care for him. And this they are ſure of, that they ſhall have a ſoft heart, and a quiet 1 Pet. 5. 7.

a quiet conſcience, and ſhal receive comfort from Gods promiſes. And if one thrive in Gods houſe, hee needs not feare, nor doubt how he ſhall doe in his owne houſe. One may know how he ſhall ſpeed at home, by looking how hee ſerveth God in the Church. If he keepe an holy reſt, with an holy heart, he ſhall have reſt to his ſoule, peace and joy to his conſcience, and be ſet in ſo ſure an outward eſtate, as that nothing ſhall befall him to his hurt.

1 Rules to be kept of thoſe that expect a bleſſing for keeping the Sabbath

But then, if one will have this bleſſing, he muſt keep theſe three rules: Firſt, let him make it a delight to keepe the Lords day, and his joy to doe the works of the Sabbath; let him long for it before it commeth, and be glad when it commeth: becauſe it doth free him from all worldly cares and thoughts, and then he hath a Commandement more eſpecially, to caſt his cares upon God, and not to trouble himſelfe at all with them. And ſo he ſaith in *Eſay* 58. 13. *Call it a delight to conſecrate it to the Lord*; that is, take you as much delight in doing the exerciſes of Religion, as many doe in the works of their callings or recreation, and alſo much more: for they be more eaſie, comfortable, and profitable by farre. We muſt come as hungry to the houſe of God, and with as good an appetite, as to our dinner or ſupper at home: for God keepeth the beſt houſe, he maketh the beſt cheare, if we can bring a good ſtomacke to the bread of life, that he breaketh unto us. But if one be loth to come, and muſt be drawne as a Beare to the ſtake, let him make account that the Preacher will bait him, and trouble his conſcience, and that he cannot look for any comfort, as they feele, who come with free and willing mindes. Therefore if we would have bleſſings by the Sabbath, let us keepe it cheerefully, knowing that God loveth a cheerefull giver.

2 Cor. 9. 7.

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Secondly, one muſt labour to do all the duties of the Sabbath, both thoſe that muſt be done before Sermon, and thoſe that muſt be done after. Let no ordinance eſcape undone: uſe meditation on Gods word and works, hearing, reading, praying, ſinging Pſalms, conference, works of mercy, and of every thing ſomething, ſo far as we have ability and opportunity. But if we will performe them remiſſely, and by peeces, doing this, and leaving that undone: either uſing no preparation before, or making no application after: either no publike, or no private prayer, then (it may be) one ſhall finde ſome bleſſings; but, the fewer of theſe he performeth, the fewer bleſſings he ſhall have. He that doth Gods ſervice by halves,

ſhall

ſhall (and it is juſt he ſhould) finde the comfort and benefit of them by halves.

Thirdly, as one muſt doe all the duties, and that with delight, and cheerefully; ſo, he muſt keepe the whole day; he muſt doe all the duties, and alſo ſpend all time in theſe duties: he muſt continue from the beginning to the ending As *Pſal. 92. 2. To declare Gods loving kindneſſe in the morning, and his truth at night.* So that the Sabbath muſt be ſpent, both morning, night, and all the day, in holy duties. One muſt forbeare worldly buſineſſe, yea, worldly thoughts, the whole 24. houres: And here many faile, that out of the Church will be talking with their neighbours, and muſing with themſelves about earthly affaires, and thinke they have made a good hand, if they ſpend the moſt part of the day, till after the evening exercile, in workes of religion, and then they make no queſtion to take their recreation, or to goe about their buſineſſe, if occaſion be. But he that commandeth to keepe it in the Church, biddeth us keepe it in the houſe; as to heare him, and to ſpeake to him in publike, ſo to ſpeake to him out of our hearts in private: and not to give our ſelves leave to thinke of thoſe things that day, which then are unlawfull to be done. Now then, if we ſeeme to make conſcience of the Sabbath, and yet doe want that bleſſing which we looke for, let us looke to our ſelves, and we ſhall ſee that we are halting in ſome one of theſe: either we keepe the Sabbath lumpiſhly and heavily, that it ſeemeth as a tedious burthen to us; or elſe we doe ſome one or two duties, and leave the reſt undone: or laſtly, if wee doe all the duties that are to bee done, and that cheerefully, we are wanting herein, that we obſerve not the whole day, but keepe ſome part of it from God to our ſelves. And accordingly, as any man commeth ſhort of any of theſe duties, ſo hee may feare to come ſhort of the fruit and bleſſing promiſed to the keepers of the Sabbath. But if one labour with joy to doe all the duties of the Sabbath the whole day, hee ſhall finde in his owne ſoule, that it is in truth a day of bleſſing, and brings more joy and comfort, yea, and a greater bleſſing with it, than the labours of all the weeke beſides. 3

The

The fifth Commandement.

Exod. 20.12. *Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.*

HItherto the duties of piety to God, out of the first Table, have beene handled. Now follow the Commandements of the second Table, concerning the duties of righteousnesse towards our neighbour. The summe and briefe whereof is set downe, *Matthew* 22. 39. *Thou shalt love thy neighbour as thy selfe.*

This is the first Commandement of the second Table, upon which all the rest doe depend. As in the first Table the keeping of all the Commandements following, dependeth on the keeping of the first: so here, if this first Commandement were well observed, both of superiours, inferiours, and equals, there could be no disorder against any of the Commandements following. For all disorders in the other, doe flow from hence, that either superiours are negligent in performing their duties of governing, or else inferiours are proud and stubborne, and refuse to obey their superiours: or equals be ambitious and envious betweene themselves. The summe of the Commandement is to shew, what duties wee owe one to another, in respect of their and our place, gifts, and calling. The words containe a Commandement, and the reason of it. The Commandement in these words, *Honour thy father and mother.* The reason in the words following, *That thy dayes may be long in the land which the Lord thy God giveth thee.*

Doctrine. All due honor is to be given to our superiours.

To honour here, is to regard and reverence in heart, and to performe all outward duties. (*Father*) under this word are contained all superiours in what place soever set above us. From this word (*honour*) is to be gathered the first generall doctrine of the fifth Commandement, *viz.* that all duties are to be performed to our superiours, with such honour as is meet for them, which the words

words themselves doe plainely teach. If we would testifie our owne love and subjection to them, if we would have our services comfortable to them, and acceptable to God, then let it appeare, that we are not drawne to them by compulsion, but led by conscience, with due regard of their persons, and the place wherein God hath set them. When *Joseph* was to give maintenance to his father and his whole family, he neither did it with arrogancie, in respect of his owne ability and greatnesse, nor with discontentment at the charges he was put to: but so ministred to *Jacobs* necessitie, as that he detracted nothing from his reputation. Notwithstanding his great dignity and preferment, he did releeve his father with as great humilitie and reverence, as he would have received releefe at his hands, if he had beene cast upon his finding. And so for servants: the Apostle requireth them, 1 *Tim.* 6. 1, not onely to doe their Masters worke, but also to honour them in behaviour, and to account them worthy of all honour in their hearts. For they could not shew contempt to their Governours, without dishonour to religion. If *Peters* counsell had been good for Christ to follow, [illegible] for the manner of it) in that he delivered [illegible] so bold and [illegible] subject, we have a worthy president in [illegible] who when he came to *David*, to offer his counsell unto him, [illegible] of his Kingdome and posterity, made obeysance to the [illegible] downe to the ground, [illegible] comming to doe him good, [illegible] sought preferment at his hands. And the contrary [illegible] *Jacob*, who indeed advised [illegible] to be done, [illegible] people [illegible] [illegible] their disgrace [illegible] Governours [illegible] [illegible] that deprive themselves [illegible] their obedience. For if they frame themselves to be officious in one thing, they will allow themselves to be offensive in many other. For, either

Exod. 4. 15.

Matth. 19. 12.

1 Sam. 19. 5. 6.

1 Pet. 2. 17.

1 Tim. 5. 1.

Vse.

either they grow to be murmurers, if their turnes be not served to their liking (and so deprive their Masters or Parents,) or else masterfull and arrogant, and will indure no admonition, nor receive any reproofe or direction. The same fault is also to be found in divers Wives, who though they be frugall and thriftie, and so helpe to increase their husbands wealth; yet, they pervert, and corrupt all their actions, either with boasting, or upbraiding, or publishing their infirmities, or other distempers; that many times they bring more vexation to the heart of their husbands by their passions, than helpe to their estate with all their industrie. So dealt
Exod. 4. 25. *Zippora* with *Moses*; she helped him indeed to save his life, by circumcising his sonne, which himselfe in extremitie of sicknesse was not able to performe: but then she rates him, and inveighs against him, cals him a bloudy husband, and casts the foreskinne of her sonne at his feet.

Thy Father.

Hitherto the first reason, whereby God would move inferiours to [illegible] obey, is [illegible] thy Father. In that God maketh this his reason, [illegible] should obey his father, because he is his father, we gather this doctrine, that the chiefe motive to obey superiours, must be the particular jurisdiction, which God hath given the [illegible], and that speciall bond, whereby he hath tyed us unto them. If God have made him the instrument of thy life & maintenance, and set him over thee, thou must for thy cause performe all duties of honour unto him. Salin the *Proverbs*, *Honour thy father that begat thee, and thy mother that bare thee.* As if hee should say, honour thy parents, and be dutifull unto them, not because they [illegible] any respect [illegible] much as [illegible] father and mother how ever rich or poor [illegible] So the Apostle speaketh
Ephes. 5. [illegible] to [illegible] using this [illegible] reason, because they [illegible] If God have appointed them to be your heads and governours, you must submit your [illegible] to them for this cause, and [illegible] to the Commandement. How [illegible] they be otherwise froward and foolish, if they be yours, then you must performe your duty to them.

So for servants, the point is not, whether he be a poore man

or

or a rich, a simple man, a dignefant, or wise and discreet, in whose service they live: but he is thy master: God hath made him thy governour. Then for the time that thou rashes servant, he stands in the place of Christ unto thee, being of his family: and into be obeyed, as if he were the most wise and honourable in the world.

The use of this is to confute those wretched and miserable children, that take occasion to be undutifull, because their parents be poore and low, in disgrace, and mall account among men. But, be they so? Then the childe ought so much the more to honour them, or else be adderh affliction to the afflicted. The more they be discomforted by others, the more need they had to be comforted by their owne. Therefore, so farre should we be from dense ruling our parents, because they bee low and afflicted, as that we should rather yeald more reverence and honour to them, that wee may be a comfort and reliefe to them in their trouble. For, for the childe to honour his parents, when all the world honourth them, and hath them in account; and to be dutifull then, when they can either reward his obedience, or punish his contempt, is not ryall of his reverence to God, or them. For then it may be he doth it, either upon constraint, because he dare doe no other: or upon a base minde, because he longs and gapes after his fathers wealth, more than for conscience to Gods Commandement. But then the obedience is most sound, and most acceptable to God, when there be fewest worldly meanes to provoke us unto it. So, for the wife, or servant to say, O, had I an husband, or master of account, of such gifts and wisedome, that could promote and reward me, then I could willingly frame to obedience. Nay, you would not. For, he that is not faithfull in the least, will not be faithfull in the greatest. And if you did, yet God accounts not of that subjection and reverence, which proceedeth not from conscience of his Commandement, but from hope of some outward reward. Therefore it is our duty, not so much to trouble ourselves in inquiring, what heads other have, as to labour to make the best use of our owne. For, this wee see in the naturall body, that if a man have a head subject to diseases, and full of infirmities, he will not therefore abuse and contemne it: but he thinks, this is my head, which God hath given me; and therefore I must not make it worse by ill huage, but strive to make it better by all meanes I can. O, but say they, other children have better parents,

Vse 1. Parents poore estate is no warrant for children to be undutifull.

2 Cor. 12. 23.

which

which be more carefull of them. But let them turne backe a little, and examine their owne wayes. Others, you say, have better parents. True, but looke you to your selfe likewise, and thinke on the other side; have not other parents also better children, more dutifull and obedient, and more vertuous every way than you be? put these together, and thy mouth will soone be stopped. So the wife, other husbands are more kinde, loving, and better to their wives. But if you stand so much in examining his goodnesse by other men, you will drive him to try your goodnesse with other women. Be not there many wives more subject to their husbands, more quiet and meeke, and that goe farre beyond your selfe in many graces? So that in such objections, let inferiours looke to their owne faults, as well as to anothers; and they shall not finde great cause to complaine. O, but he faileth in doing his duty to me, yea, but God faileth not in commanding you to doe your duty to him. If you be a Christian, then Gods Commandement must be the rule of your obedience, and not the dealing of others with you. Therefore this doth justly reprove their shamelesse impudencie, that if their parents grow old, or impotent, or poore, then they thinke they may take liberty to cast off the yoke of subjection, and grow stubborne. As who should say, that age or poverty, or such like things, could cut off the nature of a parent, and take away the authority of a superiour, and that outward things should have the chiefe account, & Gods Commandement be least of all regarded. This likewise may serve for comfort to those Governours that are in a poorer and lower condition; That God hath allotted unto them as much honour in their places, as to the greatest Prince in the world. For the poore man is as well the head of his wife, as the King is the head of the Queene. And the meanest parents and masters are as much to be accounted of in their families, as if they had all the wealth in the world. Therefore they should beare their poverty so much the more patiently, because no poverty or lownesse of their estate can give licence to their inferiours, to esteeme any whit the worse of them: and if the inferiours doe for this cause despise them, they sinne against God, and doe injury unto them, and God will be revenged of them accordingly. So much for this, that God biddeth the childe honour his owne father, howsoever matters stand in regard of his estate and condition of life.

Use 1.

Use 2.

Honour

Honour thy father and mother.

THe duties required of the naturall childe, in these words, are comprehended under these three heads; reverence, obedience, and thankfulnesse. This reverence, which is first required, must be both inward and outward, in the heart, and in the behaviour. And if one pretend the inward reverence, and shew it not outwardly, this is but dissembling and falshood, for it cannot be within the heart, but it will be outward in the carriage of our body. The inward is commanded in *Levit.* Chap. 19. verse 2. *Ye shall feare every man his mother and father, and keepe my Sabbaths.* In these words God commands the substance of the whole Law, both in the first and second Table: and for the second Table he begins with the first Commandement of it; *Feare every man his mother.* One would have thought bee should have begun with the father: but, though more he due unto him, yet because it is a greater note of truth to performe it to the mother, (by reason that her infirmities, whereto she is more subject, make her more subject to contempt, and for her indulgency, commonly the mother doth lesse expect this at her childes hands:) therefore God begins there, where obedience is best tryed, and saith, *Feare thy mother and thy father.* And then for the first Table, he sets downe the last Commandement of it, *Keepe my Sabbaths.* And whosoeuer is carefull in the first Table, conscionably to keepe the Sabbath, and in the second, to keep the fifth Commandement in duty to superiours, he shall be sure to hold out in all the other Commandements. So that reverence of the heart is required of children. The second branch of reverence, is in the outward behaviour; as in bowing to them, in standing bare, and putting off before them, in an humble and lowly countenance and behaviour, when the parents speake to them, or they unto their parents. And this the example of *Ioseph* sheweth, *Genes.* 48. He was a great Prince, and his father of meane condition, and lived at his finding; he had his sight, and his father with age was blinde, and therefore could not see what dutie his sonne performed to him: yet, when he comes to his poor blinde father, he boweth to the ground, and behaveth himselfe as humbly, as if his father had beene a mighty man, and had his sight as perfectly, as ever in his life before; because he knew, that neither his fathers povertie, nor blindenesse

could set him free from the charge of God. Therefore he being a Prince, is as dutifull, in reverent behaviour to his father a poore man, as if his father had beene a Prince, and he a poore man: for the outward estate did not move him so much, as the conscience and regard of his dutie, which (he knew) was nothing to be lessened in respect of his fathers present estate and condition. So King *Salomon*, when his mother came unto him, sitting on his Throne; he rose up from his Throne, and bowed himselfe unto her, and caused a seat to be set for her, that she might sit at his right hand. For he would have all his people know, that though hee was as wise and as rich a King (and that of Gods gracious appointing) as ever was: yet this his greatnesse did nothing diminish his reverent carriage towards his mother.

Vse 1. This serveth to reprove those ungracious and wretched children, that reverence not their parents in heart, but contemne them and thinke basely of them; and not contenting themselves with this inward undutifulnesse, shew it further, by rough words, by froward countenance, by unreverent and unfit actions. And many grow so familiar with their parents, as one that had not knowne them, seeing their behaviour, would rather thinke them to be neighbour and neighbour, than Father and Sonne: so unseemely, and undutifully doe they behave themselves, without any outward tokens of reverence. And indeed, what doe the froward speeches and lookes of many children proclaime, but that they have no feare of God in their hearts, no righteousnesse in their hands, nor any regard of the duties of the first or second Table? If ever these persons live to have children, and God doe not in justice cut them off sooner, they are like to finde, that their children will revenge their fathers wrongs into their bosome, and be as ready to despise them, and carry themselves as unreverently to them, as ever they were to doe it to their parents.

Obedience of children to their parents. The next dutie is obedience, which is commanded, *Colos.* 3. 20. *Children obey your parents.* And he addes a reason, *For this is pleasing to God.* It is not onely a joyfull thing to the parents themselves, that the children should obey their commandements, but that wherein God taketh great delight, and is well pleased with. And on the contrary, it doth not onely grieve the parents, that children be stubborne and rebellious, but it offendeth Gods majestie also, and grieveth his Spirit.

Now

Now the things wherein children must obey their parents, are especially these: First, in doing the things which they command, and performing that which they set them about, (though it be never so base and painefull to be done) so farre as their strength will permit. For, though some children may thinke, This worke is unbeseeming my worth, (for as every one is more proud and idle, so he hath a greater conceit of himselfe: and as hee is more contemptible, so he hath a higher imagination of his owne excellency) yet that may not excuse him. *Is it too base for you?* But did not your father or mother command it? And refraine you to doe it? Then you are a base and proud person, that make more account of your owne will, than of Gods Commandements; for so soone as the father hath commanded it, being a thing lawfull, Gods stampe is set upon it, and it carrieth the print of Gods Commandement: and he that thinketh himselfe too good to doe it, thinketh himselfe too good to obey God. This will not serve the turne then; *It is a contemptible thing in the world, and men will mocke me.* But are you a Christian, and have you not learned so much to deny the world, as to preferre Gods will, before the contempt and reproach of men? And were it not better for you that the world should speake evill of you unjustly, for well doing? An example of this obedience we have in *Isaac*, who yeelded to his fathers commandement so farre, as to resigne himselfe to be sacrificed, and bound, and laid on the wood, and burnt: because his father (being a Prophet) had warrant so to doe, and could shew unto him the Commandement of God, to prove it a lawfull thing which he did, and it was his duty to obey. If hee had not seene Gods Commandement, *Abraham* had gone beyond his commission, (for it had beene willfull murder) and he ought not to have obeyed. But when the thing was lawfull, *Isaac* was bound to submit himselfe, even unto death. So Christ was obedient to his Father, in that which (of all other things) was most painefull and ignominious. For what burthen more contemptible than the burthen of our sinnes, and to be hanged on the Crosse, mocked, buffeted, and spet upon? And what more painefull, than to undergoe the curse and wrath of God? Yet, for his Father would have him suffer all this, hee willingly submitted himselfe thereunto. So also to his parents, *Luke* Chap. 2. and the 51. verse, *He was subject to Nazareth, and was obedient to them.* So that, if the Genes. 22.

thing be lawfull, though it be a thing of no credit, and of much paine, yet being the fathers commandement, it is Gods Commandement, and the childe must obey. And by how much the thing is more base and contemptible, and more hard and painefull, by so much he is a better childe, and shall have a greater reward. For in matters that be easie and pleasing, he doth many times serve himselfe; now a good childe should serve his father. For every Christian childe must be his fathers servant, but he that is undutifull & stubborne, doth not onely dishonour his parents, but also *resisteth the ordinance of God, and they that resist shall receive to themselves damnation, Rom.* 13. 2. And as in other matters the parents are to be obeyed, so especially in marriage. As *Isaac*, being a man of discretion of 40. yeares old, would not once goe about to take a wife for himself, but was content to stand to his fathers chusing. And *Iacob* would not dispose of himselfe in marriage untill *Isaac* and *Rebecca* had consulted upon the matter, and directed him where, and amongst whom he should chuse his wife. *Ruth* being but a daughter in law, yet would not be at her own disposition, to take what husband liked her best, but was willing to be disposed by *Naomie* in her marriage. Though *Ismael* was a sinfull man, and justly excommunicated from his fathers house, yet the very law of Nature, and ordinary civility made him submit himselfe to his mother for the choice of his wife, when he could not have his fathers direction. Therefore children must give this honour to their parents, to think them wiser and better able to provide for them, than they for themselves. And if children must obey their parents in all things, *Col.* 3. 20. even in matters of least weight and consequence, then much more they are to take their counsel and be directed by them in this great matter, that so nearely concernes their estate, whether they be sonnes or daughters.

Mal 3. 17. Christian children are their fathers servants.

Children must obey their parents in marriage.

Genes. 21. 21.

Exod. 14. 16. Deut. 7. 3.

A second thing wherein children must obey their parents is, in quiet and patient bearing their admonitions and correction. As is often said in the *Prov. Despise not the correction of thy father, nor condemne the admonition of thy mother.* Set not lightly by them, but weigh them and consider them well in thine heart. Therefore the childe is bound to obey his parents, not onely in doing the things commanded, but also in suffering their rebukes & chastisements: first, because it is a duty lying upon the soule of the father, and commanded unto him from God, to correct and instruct his

Prov. 13. 1. 15. 5.

children. And ſecondly, becauſe it is a token of his fathers love to him: For, *Hee that ſpareth the rod, hateth the child: but hee that loveth him, correcteth him betime.* And likewiſe correction is a meanes of their ſalvation, and keepes them from hell. For, *fooliſhneſſe is bound in the heart of the child.* It is tied there or rather chained ſo, that nothing will make a ſeparation, but the rod of correction; and, that, through the bleſſing of God, will drive his fooliſhneſſe from him. But he that will not receive correction and nurture, is a foole, and ſo is like ſtill to continue. Becauſe then it is the fathers dutie, and a teſtimony of his love, and a meanes of the childs owne good, he muſt ſuffer it patiently, and humbly: and not only ſo, but he muſt ſee that he profit by it, and make a good uſe of it. For elſe he maketh his father to take a great deale of paines, and undergo much griefe, and all in vaine, and to no purpoſe; & ſo not profiting by correction, is guiltie of contemning Gods ordinance. Prov. 13.24. Prov. 22.15.

Vſe 2. This ſerves to reproove ſuch children as are ſowre, ſullen, and angry at the admonition, or correction of their parents; And although they be fond and light-headed, and have neither experience nor knowledge; yet they thinke they know how to carry themſelves well enough, and ſcorne to be admoniſhed, or told of a fault. But of ſuch, that is verified which the wiſe man ſaith, *Pro.* 16 *Seeſt thou a man wiſe in his owne eyes? there is more hope of a foole than of him.* And for theſe perſons that ſwell thus at admonition, the beſt courſe that can be taken with them is, to beat out that pride by ſharpe correction. For this makes them ſo audacious, when words are given unto them, becauſe they have not beene ſoundly and throughly chaſtiſed with blowes.

Thankfulneſſe. The third dutie of children is thankfulneſſe, and that conſiſteth eſpecially in two things. The firſt, is in releeving their Parents when they ſhall be in want. If the parent bee blind, the child muſt be an eye unto him. If he bee lame, he muſt bee a ſtaffe to uphold him; if he ſtand in neede of any thing, the child muſt (to his power) helpe and ſuccour him. And this dutie indeede, the very law of Nature doth require. For the Father hath payed for it before hand, and it is but due debt. For when the childe was borne naked into the world, and could not helpe himſelfe, and was without all friends, and could not ſo much as put one morſell of meate into his owne mouth, nor hang one ragge upon his backe to keepe him warme, who pitied him? Who releeved him?

him? Were not the parents then in ſtead of all limbes unto him? And had much care and feare for his ſake, before he came to this eſtate wherein he is now? And that he enjoyeth any commoditites of this life, or ſpirituall comfort of ſalvation it ſelfe, have not they (in ſome ſort) beene meanes to procure it, as being the firſt inſtrument of his breath, and being? If he had never by them beene begotten and conceived, how had he beene capable either of the benefit of this life, or of the hope of eternall life? And were not this ſhamefull ingratitude? Were he not worſe than a beaſt, if he would not recompence all theſe kindneſſes, and endeavour to pay ſo due a debt? So the holy Ghoſt commandeth children, 1 *Tim.* 5.4. that the children and nephewes ſhould recompence the kindneſſe of their parents. So *Ioſeph* dealt with *Iacob*; when *Iacob* was in want, and he had plentie, when the father ſent money to buy corne, his ſonne would not take it, but gave him corne freely. And whereas five yeeres of famine were behind, he ſent for him, and had great care to bring him to himſelfe, and having brought him, was ſo carefull to provide for him, and to adminiſter to him whatſoever he had neede of, as that *Iacob* did never fare better, nor better cheape, nor with more eaſe in all the time of plentie, than he did, when that part of the World was famiſhed for want of bread. For before, he muſt ſend to the market for it, and there he muſt buy it for his mony: but now that he was come to *Ioſeph* in the time of dearth, he needs not be at ſo great paines and coſt. For it is ſaid, Gen. 47.12. *he did put meate into his mouth*, that is, hee was a good tender hearted nurſe, to his father and his fathers houſe, and as carefull that nothing ſhould be lacking to them, as the mother for the childe, that will even lay her breſt to her childs mouth. So *Ruth*, though ſhe were but *Naomies* daughter in law, yet now that *Naomies* yeeres and ſtrength were ſpent, ſhe being young, tooke paines and trauelled for both. And when (beſides that which ſhee had gotten with her paines and labour) *Boaz* beeing a mercifull man, gave her ſome victuals, ſhe would not devoure all her ſelfe, but even ſpared it from her owne belly for her mother: ſhe tooke onely ſo much as was needfull to refreſh her owne body, and to ſtrengthen her in her travell, the reſt ſhe reſerved for her old mother in law, and knew well that it was better that young folkes ſhould be pinched, than their old parents want any thing.

This ſerveth for a moſt juſt reproofe of the unnaturall diſpoſi-

tion

tion of many ungracious children, that ſo long as the parents have any thing to give, and ſomething may be gotten by them, all that while they will be kind and loving, and ſtrive who ſhall ſhew moſt dutie, and well is he that can get the old parents to him: but when once he is drawne drie, and they have ſuckt all from him, then he is neglected of all, then every day is a yeere till he be dead, then he is a burthen and a clog; then they exclaime, that hee doth nothing but ſpend, and troubleth the family. Such cruell and bitter words are heard oft times from the mouthes of wicked and unnaturall children. This is a grievous diſhonour, not to releeve the weake, diſtreſſed and helpleſſe parents. As Chriſt ſaith, *Mat.* 15. 6. Thoſe that forbeare releeving their parents, though they pretend to beſtow their liberalitie for the uſe of the Church, yet they diſhonour their parents, and breake the holy law of God. *Vſe.* Vnnaturall children reproved.

A ſecond dutie of thankfulneſſe, is to pray for their parents. As 1 *Tim.* chap. 2. he commands that prayer be made for all in authoritie. And if we muſt pray for thoſe that be further off in the Common-weale, then much more for thoſe that be nearer in the family. Therefore this is a great fault in many, and to be greatly condemned, that can ſee their parents faults, and ſpeake of them too much; but can never finde time to fall downe before God, and beſeech him to heale their nature, and helpe them out of their ſins. Many have lived a long time with their parents, yet cannot ſay that ever they ſent up an heartie praier to heaven for them: ſo unkind and unthankefull be they.

Therefore it comes often to paſſe, by Gods juſt judgement, that they who have failed in all good duties to their owne parents, receive the like ill meaſure from their owne children. Which when it commeth to paſſe, and they reape that from their owne children, that formerly they did ſowe to their owne parents, then let them confeſſe that their owne ſinnes have found them out, and are returned upon them; let them acknowledg that God is juſt, and hath given them their owne meaſure into their boſomes; their owne evill is falne upon their owne heads, they digged a pit in their youth, and now in their age are fallen into it. And therefore let them firſt repent them of their owne ſinnes in that kinde, and then crave pardon for themſelves and for their children. And thus much for the duties of children. Now follow the duties of parents to their children. For, as God would have in-

feriours to give honour, ſo hee commandeth ſuperiours to carry themſelves in that manner, that they may deſerve honour; and doth binde them as ſtreightly to governe righteouſly, as the Inferiours to obey faithfully. Now the duties of parents to their children, are

either in their { Tender yeares, { Common to both.
Riper age : { Speciall.

Children muſt be inſtructed in religion betime.

The parents joynt and common dutie to their children, in their tender yeares and childhood is, firſt to inſtruct them in religion, to ſeaſon them with the words of Pietie, by little and little to drop into their hearts the grounds of holineſſe even ſo ſoone as they are able to ſpeake, and have the leaſt uſe of underſtanding. So Prov. 22. 6. *Teach a childe in the trade of his youth, and hee will remember it afterward.* Where the holy Ghoſt exhorting men to teach their young children, meeteth with an objection. Alas, might one ſay, teach ſuch little ones: What good will that doe? We ſhall but loſe our labour, for they cannot underſtand it; nor conceive the meaning of theſe things. The holy Ghoſt anſwereth, Be it that they cannot well underſtand the ſenſe, nor make any great uſe for the time preſent; yet teach them the words and termes of goodneſſe: and though, while they continue children, perhaps, it ſeeme a fruitleſſe thing, yet you ſhall ſee afterward it will not be in vaine. For, the crop of this ſeede that was ſowne in their childhood will appeare when they come to age (though for a time it be hidden;) and then they will remember theſe things, and that to good uſe, which it ſeemed they got no good by, when they were ſo young and weake in underſtanding. Therefore let them have the words taught them, when they are able to heare and ſpeake words: and afterward, when they come to more diſcretion, they will conceive and remember the ſenſe. And this duty the holy Ghoſt commandeth, *Ephe. 6. 4. Nurſe them up in inſtruction and the feare of the Lord.* And this *Timothies* mother did put in practice. For it is noted of her, that ſhe inſtructed *Timothy* in the Scriptures from a childe, and that was a cauſe, why he was ſo holy a man: ſhe was a nurſe to his ſoule, as well as to his body; and gave him milke out of the breaſts of the Scripture ſo ſoone as he had done ſucking her owne breaſts. So that, as he waxed ſtrong in naturall ſtrength, ſo alſo did he grow in knowledge and grace: and therefore hee became ſo excellent a man, and ſo worthy a

2 Tim 3 15.

Preacher

Preacher and member of the Church, becauſe he was trained up in the holy Scriptures, even from his childhood.

The ſecond duty of parents to children in their younger yeeres, is to give them correction; which the holy Ghoſt commandeth often in the Scriptures, and ſhewes the fruit of it. As *Prov.*23.13. *Withhold not correction from thy child: thou ſhalt ſmite him with the rod, and ſhalt deliver his ſoule from hell.* So alſo, *Pro.*29.27. *Correct thy ſonne & he will give thee reſt, and he will give pleaſures to thy ſoule.* And againe, 22.15. *Fooliſhneſſe is bound in the heart of the child, but the rod of correction will drive it away.* And 13.24. *Hee that ſpareth the rod hateth his ſonne, &c.* All which teſtimonies tend to this, That if we deſire our owne peace, and not to be moleſted, nor vexed, but much comforted by them; if we would teſtifie our faithfull love to them, if we would purge their hearts from folly and ſinne, and preſerve their ſoules from everlaſting perdition: then let us be carefull to give them due correction, which is Gods bleſſed ordinance, to reforme and ſave their ſoules, as the Word and Sacraments are to men of riper yeeres. But in chaſtiſing, theſe rules muſt be obſerved. 2. Children muſt be corrected.

Firſt, let it be ſeaſonable, and done in time; paſſe it not over too long. So *Salomon* ſaith. *Prov.*13.24. *He that loveth him, correcteth him betime*, and doth not omit it till it be too late, but taketh the fitteſt opportunitie, when he may (with moſt eaſe, and feweſt ſtripes) doe moſt good. For indeede, a ſmall twigge, and a few blowes, when he is a childe, and not hardened in ſinne, will doe more good, then many rods, and abundance of ſtripes afterwards, if this ſeaſon be let ſlip; for if the child be not mastred when he is young, he will maſter his parents when he groweth elder. Therefore let them not get a head: for if they doe, they will proove like wild colts, that having run long unbroken and once caſt the rider, and being marred in the beginning, will ſooner bee killed, than broken, or brought into any good order againe. Rules of chaſtiſement.

Secondly, it muſt be done in great compaſſion and mercy: not in bitterneſſe, to eaſe ones ſelfe with the paine of the childe, for that is rage and crueltie. For in truth, commonly there is good cauſe why the father ſhould be as much grieved, or rather more than the child, becauſe for the moſt part he doth but correct his owne ſins in his ſonne. For if the child be curſt and froward, is it not becauſe he hath ſeene the parents brawling and contentious? if he lie, hath 2

not

not his father given him a patterne of diſſembling? And if hee ſweare being young, are not oathes too rife in the family among elder folkes? If he raile and ſpeake evill, was not his parents dealing a preſident to him? Lightly there be but few ill humours in the child, which he did not draw from the parents; and that ill ſap that doth appeare in the bud, came firſt from the root. Therefore in pittie, as ſmiting themſelves, and their owne ſinnes, they muſt give chaſtiſement to their children.

3 Thirdly, it muſt be done with prayer, that God would give them wiſe hearts to give due and ſeaſonable correction; and their children alſo ſoft hearts to receive it humbly, and meekely, and to their profit. Be it that the child doe well deſerve it, yet to flie upon him in a paſſion, bewrayeth much wickedneſſe and folly. And indeede this doth but harden the childs heart, and imbitter him, making him more ſtubborne and fierce. Therefore, that correction may have Gods bleſſing upon it, and may bring profit to the childe, and comfort to the parents, it muſt be done with prayer; and ſo it ſhall be done with great calmeneſſe and meekeneſſe, and without mixture of wrath and paſſion. For, if we cannot looke for a bleſſing upon the Word and Sacraments, without prayer, much leſſe may one looke for any good ſucceſſe by the rod, unleſſe hee aske it of God: but being done in wiſedome and mercy, and joyned with prayer, becauſe it is Gods ordinance, we may look and hope for Gods gracious bleſſing on it.

Nurſing. So much of the common duties which both the parents ſhould joyntly performe to their children in their tender yeeres. Now followeth the eſpeciall duty of the mother, which is to nurſe up her owne child, if God hath given her abilitie thereunto. Not to throw it from her ſo ſoone as ſhe hath brought it into the world; but, as God hath given her, not only the wombe to beare, but alſo the breſts and milke to nouriſh her childe, ſo let her be thankfull to God for theſe bleſſings, and uſe them to that end that hee gave them. And this is ſo naturall a thing, that even the beaſts will not omit it: for both the ſtrongeſt and weakeſt, the wildeſt and tameſt, will give ſucke to their young ones, and not be ſo unnaturall, as to poſt them over to others: And it appeareth, *Hoſeah* chap. 9. verſe 14. that drie breaſts are a judgement of God, as well as a barren wombe. Alſo it is ſet downe as a ſpeciall favour of God to *Ioſeph*, that God would bleſſe his poſteritie with the bleſſings

of

of the breſt, and of the wombe, *Gen.* Chap. 49. verſe 25. The like alſo may be ſeene in *Luke* Chap. 11. verſ. 27. Bleſſed be the wombe that bare thee, and the paps which thou haſt ſucked: and therefore it is a foule fault, when God hath given a good bleſſing, wilfully to turne it into a curſe. And this is noted in the good women in the Scriptures; that they much rejoyced to nurſe their owne children. As *Sarah* ſaith, that now ſhe ſhall give ſucke in her old age, which was a thing that much gladded her heart. Now if *Sarah* in her old age, being nintie yeeres old, and having alſo an exceeding great family lying upon her, would not omit this dutie; what a ſhame is it then for thoſe that are young, and have much more leiſure, and be farre inferiour to her in eſtate, to be ſo nice and idle, as to deprive their owne child of that moſt naturall food, which God and Nature had prepared for it? Parents would bee loth to commit their money and evidence to every ordinary perſon: yet for the fruite of their body, which is, and ought to bee eſteemed their chiefeſt riches, they are venturous, and care not whom they truſt; whereas there is no ſuch danger in the loſſe of the wealth, though it ſhould miſ-carry, as is the ſpoyling of the child, both for ſoule and body, if it be not carefully looked unto. Gen 21.7.

But they obiect; that they can have them nurſed better cheape abroad then at home. *Obiect.* But love ſeeketh not it owne things, but the good of the partie beloved. *Anſw.* 1 Cor. 13.5. If the husband ſhould uſe the like dealing to his wife, to thruſt her out of his doores when ſhe is weake, and place her in ſome poore cottage, and tell her that he can boord her better cheape in another mans houſe, than keepe her in his owne: ſhe would thinke this to be a bad reaſon againſt her, which ſhe thought ſufficient againſt her owne child. And ſhe might juſtly ſay in this caſe, that her husband loved his wealth better than his wife; and ſo may it as truely be ſaid of ſuch mothers, that they reſpect their lucre more than their children. They alleadge further, *Obiect.* that being nurſed by them, it would hinder their ſleep in the night. Why then ſhould you put it to others to breake their ſleep? Ought you not to love your neighbour as your ſelfe? Are you ſo impatient to beare the troubles of it, that ought ſo tenderly to love it? and doe you thinke, that they will not grudge at it, that have no ſuch cauſe to affect it? And doe onely entertaine it in hope of the hire, and not for love of the child? But they ſay further, that it hindreth them from their libertie, and keepeth them from many journies, *Anſw.*

which

which might much delight them. But that gracious and worthy woman *Hanna*, as appeareth 1 *Sam.* 1. 22. would rather forbeare going to the Temple, than omit the nurſing of her child, or weane him before it were meet: and yet that journey to the houſe of God, was (of all other) moſt profitable, comfortable, and neceſſary.

Anſw.

Thoſe women therefore that haue failed in this dutie, muſt bee humbled for it, as having omitted a good worke and ſervice that God requireth at their hands: and thoſe that have done it, muſt doe it ſtill. For in the Primitive Church, when widowes were to be choſen that ſhould have the ſicke & weake committed to their charge, and tending; none were to be admitted to that office, but thoſe that had nurſed their owne children themſelves: though they were otherwiſe good women, and vertuous; yet if they had omitted this dutie to their owne children, and ſhewed themſelves unnaturall to thoſe that were ſo neere them, there was juſt cauſe of ſuſpition, that they would be negligent to thoſe that were further off them; and therefore they were not to bee truſted with that office. So much for the duties which parents muſt performe to their children in their tender yeeres: now thoſe follow which they muſt doe to them when they grow to riper age.

1 Tim. 5 10.

Children muſt be trained up in ſome lawfull calling.

And theſe are, firſt, to bring them up in ſome profitable and lawfull calling, by which they may live honeſtly and Chriſtianly; and not to be fruitleſſe burthens of the earth, clogs to their friends, and drones that muſt live on other mens ſweat, and can doe nothing themſelves. So *Adam* did, though hee had large poſſeſſions to leave to his ſonnes, (for they had the whole world to be divided among them, which was patrimony ſufficient;) yet hee would not let his ſonnes live idely, and ſpend their time vainely, as having nothing to doe; but brought up the one in husbandry, and the other in keeping ſheepe, both profitable and lawfull vocations. The like is ſeene in *Iſaac*, who was a great man, and of ſuch wealth and power, that *Abimelech* the King, confeſſed he was greater and mightier than he. Notwithſtanding all this greatneſſe, *Iacobs* bringing up was not in idleneſſe and ſloth, but hee was exerciſed in husbandry, and had very good skill in ordering of cattell. And had it not beene for this, what would hee have done then when perſecution came, when he was forced to leave his fathers houſe: If hee had done nothing before,

nor

not could have done any thing now, but eat, and drinke, and sleepe, who would have given him entertainement? And where should he have had maintenance on that price? But having beene trained up laboriously, and being a very good sheepheard, though he was gone from his father, yet he could take paines, and get his living, so that every one would be willing to have had him, and the place where he came, was much the better for him. And *Iacob* himselfe though he were a very wealthy man, as being heire to *Abraham* and *Isaac*, which were both as great as Kings, yet would not suffer his sonnes to mispend their time, and live without labour, but he brought them up in an honest calling, set them to keepe sheepe, and deale with cattell. By all which examples of good men, it appeareth, that it is the parents duty, to care that their children be taught some honest trade or manner of life; that being graced so, they may be able, both to maintaine themselves, and to doe good to others also, and so become profitable members of the Church and Common-weale. The want of performing this dutie, is the onely cause, why many children, who had great portions left them by their parents, fall into many grievous sinnes, and great wants and necessities, and so procure unto themselves an untimely and shamefull death. All which might have beene prevented, if they had beene trained up in some honest trade, and profitable course of life.

The second dutie to be performed to their children, when they be more growne in yeares, is to provide for the disposing of them in marriage, and that in seasonable and due time, according to the necessitie and naturall inclination of their children, sooner or later. And when ever it be, there must be fit choice made in Christian manner, not for lucre, or respect of outward things, so much as for godlinesse and religion, that their daughter or sonne may be joyned with a sonne or daughter of God: and then they may looke for a blessing upon the match, when it is in the Lord. Contrarily, the neglect of this dutie, is oftentimes a cause of much mischiefe; that when parents have carelesse to provide for their children, they either defile their bodies with uncleanness, or else intangle themselves with some one or other, that is not so fit, and so grow to rash precontracts, which cannot afterward so well be broken. And many other inconveniences proceed from hence, which might all have beene prevented by the wise providence of the

Parents must dispose of their children in marriage.

1 Cor. 7. 7.

the parents, if they had before considered, what the need of their children did require.

Marriage with ungodly persons.

Others there be also, that when they doe match their children, are so much carried away with the coveteous desire of outward things, as that neglecting piety, which ought to have the greatest stroke in such matters, they bestow their children upon ungodly persons, in whom they can see no signe of religion, nor sparke of honestie, but such prophaneness and unchristian behaviour, that they even proclaime themselves to be quite out of all acquaintance with God and good men: where, if they have children, what seed can be looked for, but an accursed seed, that will fill the world with sinnes, and over-lay the earth with Apostates? As it is said of them in the old world, that when the sonnes of God began to match with the daughters of men, and to make these strange marriages, then there were Apostates borne; such Atheists as neither cared for God nor religion, but onely sought to serve and set up themselves.

Genes. 6.

Parents should lay up something for their children.

The third dutie of parents to their children of riper yeares, is to provide for them, 2 Cor. 12. 14. They must behave themselves so diligently in their calling, and so wisely in disposing of their goods and expences, as that they may be able to say up something for their children. But in this laying up of goods for them, observe alwayes these rules both for the getting, and for the using, and for the disposing of them: First, for the getting, let them not be gotten by ill meanes, by fraud or cruelties, by craft and deceitfull dealing: else they be riches of iniquity, and then it is most certaine they shall never prosper, Prouerb. 10. 2. For no man can possibly set up himselfe, or his seed, by sinning against God. Ahab did not benefit himselfe when he got Naboths vineyard unjustly; nay, this was both his and their ruine. And Achan thought that when he had gotten such a faire wedge of gold, and such good apparell, he should live like a man, and make himselfe and his children for euer; but in truth this confirmed all, and brought him and them, and the whole family to a fearefull end; for the seed of the wicked shall be rooted out. Bequeath not then ill gotten goods to your posterity, lest you bequeath the curse of God withall, and that will burne up and consume all, as we may see before our eyes daily, and experience may speake in this case. Marke our inclosers, such as begin to joyne house to house, and

Psal. 37.

land

land to land (indeed house to house they doe not long, for they pull downe most houses that come into their hands,) when they begin to oppresse the countries, and seeke to dwell alone in the land, is it not commonly to the ruine and downefall of their family, that it never lightly holds out after, to the third generation, and none doe come to a more fearefull and sudden overthrow, than they that seek to enrich themselves, by this cruelty and oppression of others? Therfore either let it be well gotten, or it will do them no good: for ill gotten goods, bring the curse of God, which will doe more hurt, than all the wealth can doe good.

Secondly, for the using while one hath it; use it well, be not a slave and a drudge for thy children, but let every one enjoy his hart, and take his portion while he liveth, and rejoyce in Gods benefits with thankfulnesse and sobrietie. For it is a foule fault, that because men have children, therefore they will carke and care, and deprive themselves of all needfull comforts of this life: whereas in truth, children are an inheritance and blessing, and not a burden to his family. And God saith, *Psal. 37. 27. That a good man is mercifull and lendeth, and his seed enjoyeth the blessing.* Hee is mercifull first to himselfe: for mercy beginneth at home, he will not be afraid to make a good meale, and enjoy Gods blessings, because of his children, but is mercifull, in an honest cherishing of his owne body: and then he is mercifull, to others also abroad; he will lend and doe good to whom hee can: and doing so, then his seed enjoyeth the blessing, they fare the better for it. For indeed those children are alway best provided for, whose parents beare this minde, that they had rather trust God, than riches with their children; and make this their hope, when we are dead, yet God is alive. Indeed if God should not looke to our children, though we were living, yet we might be afraid, and thinke they should be undone: but so long as God liveth, use the good meanes we can, and hee will provide for the children of his servants. Therefore, one should neither with-hold himselfe from any workes of mercy, nor niggardly and pinchingly restraine himselfe of any necessary thing, yea, any comfortable delight for his childrens sake.

Lastly, for disposing, let this be the first and maine rule; That those children be best respected, which are best; and those have most goods given them, that have most grace in their hearts. So

Iacob

Jacob had the blessing, though *Esau* was the first born: and *Joseph* had the double portion, though he was the youngest but one of all the twelve: for grace maketh the younger to be the elder, and sin maketh the elder the younger; therefore he was indeed the right heire. For every one of the former ten, had stained themselves with some grosse sinne, which had put them out, and therefore they are justly disinherited. So *Salomon* was not *Davids* eldest sonne (for he had many elder brethren) yet he succeeded him in his Kingdome, because there was great hope that he would be more profitable to the Church and Common-wealth, than any of the elder. Grace then must have the first place; vertue must make the heire. Secondly, the other also must have their portion proportionably: not one all, and all the rest never a whit, as is the common practise, that the eldest must goe away with the whole, and the younger have almost nothing, as though he onely were a lawfull childe, and the rest not legitimate: and hence groweth much hurt, and much heart-burning and emulation among brethren.

Daughters should not be disinherited.

Now God saith, that parents must lay up for their children, not for one childe onely. And others likewise offend in the disposing of their lands: that if they have no heire male, but all daughters, the heritage must be put away from them, and given to some other for the names sake, that the name might continue. But how know you that he shall continue to keepe up your name? Or, how know you that he may not live so, as that he shall be a blot to your name, and to your selfe, rather than a credit? Why then should one for a foolish regard of name, breake both Gods law, and the law of Nature too? For God hath appointed in *Numbers* the seven and twentieth chapter, That if there be no Son, the land and heritage shall be divided among the daughters. And thus much for the duties both of parents and children.

Dutie of servants.

Now follow the duties of servants and masters. First, servants ought to reverence their Governours; and that both inwardly and outwardly. The inward is commanded in *Eph.* 6. 5. *Servants be obedient with feare and trembling.* 1 *Pet.* 2. 18. *Be subiect to your masters with all feare.* 1 *Tim.* 6. 1. *Let servants count their masters worthy of all honour.* So that it is not enough for a servant to performe all outward services required at his hand, unlesse he begin with the first dutie, to have his master in an high account, and to carry a reverent estimation of him in his heart. *Paul* in that place

speaketh

ſpeaketh to Chriſtian ſervants, which had infidell and unbeleeving maſters: yet he would have them count ſuch worthy of all honour: not that their infidelitie did deſerve to be honoured, but becauſe they carried on them the authoritie of God, ſtanding in Chriſts place, as his vicegerents in the family. Becauſe of Gods ordinance therefore, and his commandement laid upon the ſervant, he muſt reverence his maſter, though an infidell. So that every Chriſtian muſt make this firme concluſion with himſelfe: This is the maſter and governour that God hath appointed unto mee, and that ſtands in Gods roome over me: therefore in regard of his place, and the charge layd on me by God, I will highly and reverently eſteeme of him. Secondly, this reverence muſt appeare in the outward behaviour and carriage of the body; elſe, to pretend feare in the heart, and to ſhew contempt in the behaviour, is nothing but hypocriſie and falſehood. Therefore the inward account muſt appeare in our words and deeds. As firſt, in not anſwering againe: if they be reprooved for any thing done amiſſe, they muſt not have a gaine-ſaying, proud, and undutifull ſpirit; but in all good ſpeeches, and ſubmiſſive carriage, manifeſt their inward reverence. Tit. 2 9.

But contrary to this, is the unreverent behaviour of moſt ſervants; eſpecially to poore men. If the maſter be poore, and meane, and of ſmall account in the world, the ſervants take themſelves for his companions, not as inferiours; they thinke themſelves not bound to ſhew any duty of ſubjection unto him, in ſtanding bare, in bowing to him, and riſing up before him: whereas indeede the poore mans ſervant, is bound to bee as dutifull to him, as if he were full of riches; for Gods Commandement reſpecteth not wealth, and the outward things, but only his owne ordinance. Indeed, if rich maſters did carry the authoritie of God upon them; and the poore, the perſon of an Angel, or ſome meaner creature, then it were ſomething: but their commiſſion hath all one ſeale, & the authoritie in both is the ſame; and he that will reverence a rich maſter, and not a poore, ſheweth himſelfe to be led by ſome carnall reſpect, and not by Gods Commandement. Therefore if ſervants reverēce their maſters, they muſt not give them froward ſpeeches, but even outwardly ſhew their inward account: and the more baſe their maſters are in the world, the greater reward they ſhall have from God; and they ſhew the more grace and truth to be in their

hearts, when they performe all dutifulneſſe to ſuch poore Governours. For, to reverence a rich man, that will not beare contempt, but will take him downe, and cruſh him, this a wicked ſervant may doe, even for his owne peace: but here is ſinceritie, here is truth of heart and uprightneſſe; if, when the maſter is poore and meane, and of no reckoning in the world, then the ſervant can reckon him worthy of honour, and ſerve him with reverence, and yeeld to his authoritie for conſcience ſake, when others doe contemne him, for his poore and baſe condition.

A ſecond thing outward, wherein ſervants muſt ſhew their reverence to their maſters is, having a care of their name, and not blazing abroad their infirmities. For this is the fault of many ſervants, that being hired to doe faithfull ſervice, come as ſpies into the houſe, to bewray the infirmities of the family: and if they can find a fault of weakeneſſe in their Governours, then out it muſt to the diſgracing and defacing of the maſter, & to bring an ill report upon him. This proveth that there is not that due account and eſtimation, for it proceeds from a diſloyall and unfaithfull heart, to ſpeake ill of his Governours. But, as reverence muſt breed a lowly geſture, and good words to the maſter, ſo it muſt alſo bring forth good ſpeeches of the maſter, and a concealement (ſo much as may be) of his wants. And having theſe fruits, their reverence is proved to be true and upright; not counterfeit or diſſembled.

The ſecond duty of ſervants is, to obey the Governours of the family: So the holy Ghoſt ſaith, *Col.* 3. 22. *Servants obey your maſters in all things*, that is, in all things that are lawfull: For, if the maſter command to lie, or ſweare, or breake the Sabbath, that is not to be done; but in ſuch a caſe it is better to obey God, than man. But in all indifferent and lawfull things, the ſervant is to ſubmit himſelfe, and to obey. This obedience conſiſteth, both in doing things commanded, cheerefully and faithfully, as alſo with patience and meekeneſſe, in ſuffering that rebuke and correction that ſhall be laid upon him. 1 *Pet.* 2. 18. *Peter* commands to feare the maſter. But, what ſay you, if he be froward and churliſh? Yet reverence him ſtill. But he correcteth me unjuſtly. Though he doe, beare it quietly, ſubmit thy ſelfe, and by how much the leſſe thou haſt deſerved it, the more reward ſhalt thou have from God, if with a good and quiet heart, thou canſt bee content to endure it till God releaſe thee of it. For if one deſerve

ſharpe

ſharpe correction, and be content to beare it, this is no thankes to him. When the theefe hath ſtolen and robbed, then for him to bee content to be executed, is no great matter; for he is worthy of it, and hath deſerved it, and he ſhall have it whether he will or no, and every man will put to his hand to helpe him to it: but if one have done all good ſervice with a good conſcience, and diſcharged his dutie faithfully, and be not yet kindly dealt withall, but for kindneſſe doe receive wrong and ſtripes: then to ſubdue ones owne pride, to tame and maſter his fleſh, and in patience to recommend his cauſe to God, this is acceptable to God; this ſheweth a great meaſure of grace. And here, the leſſe reward the maſter giveth, God will give more, and Chriſt will recompence his maſters unkindneſſe, with kindneſſe from himſelfe.

But contrary to this, is the dealing of ſuch, as being bidden to doe many things, will doe what they liſt; and being rebuked, murmure; if corrected, either ſeeke to revenge, or reſiſt. This is a ſinfull thing, not to ſubmit himſelfe to Gods yoke. And thoſe parents that have children abroad, and heare ſuch things of them, let them looke to it betime: for certainely thoſe that bee ſtubborne abroad, if they get a little more ſtrength, will rebell at home. And that parent, that will allow his child to take the ſtaffe by the end when his maſter or dame comes to give correction, may looke to finde reſiſtance, when ever themſelves ſhall have occaſion to chaſtiſe him. But this is their excuſe commonly; I deſerve it not. But if nurture ſhould not be given till moſt ſervants confeſſe they deſerve it, it ſhould never be given at all. For, as every one is more wicked and fooliſh, ſo he is more proud and froward, and will leſſe yeeld himſelfe to be faultie. But deſerve it, or not, every one hath deſerved more at Gods hands by ſome other ſinne; and this alſo he hath deſerved, that he ſhould bee placed under ſo ſharpe a maſter. And albeit wee bee unjuſtly dealt with, yet God hath deſerved that we ſhould ſuffer a little for his ſake, that ſent his Sonne to ſuffer ſo much for ours.

The third dutie of ſervants, is faithfulneſſe, as is commanded, *Tit.* 2. 10. that they ſhew all good faithfulneſſe. How is that? Not pickers or ſtealers; for that is unfaithfulneſſe. The ſervant then muſt be carefull for his maſters good; and as thriftie and diligent in doing the workes of his maſters family, as if it were the worke of his owne family, and for himſelfe. Let him looke

that no ill gottengoods cleave to his hands; for when the maſter giveth him wages, convenient food, and all other things needfull, in hope to be helped by his faithfulneſſe and diligence, then to deceive where he is truſted, to reward good with evill, to pull downe, where he is hired and hath promiſed to build up, is ſuch odious theft, as is againſt the law of nature and all nations.

Therefore this ſerveth to reprove ſuch as uſe to theeve, & filch, & convert their maſters goods unto themſelues: if ever they looke for ſound peace of conſcience, they muſt make reſtitution of all ſuch things. This is one thing then to reſtraine them; Let them remember, that how much ſoever they ſteale, ſo much they muſt reſtore, & the fifth part thereto: or if they keepe it, unleſſe they repent, they keepe Gods curſe with it, and a woe unto their owne conſcience. Therefore they ſinne highly, that care not what loſſe they bring to their maſter, ſo as they may hide their falſhood & theft from him.

Num. 5. 7.

Zach. 5. 4.

Alſo another kind of unfaithfulneſſe is in riotous ſervants, that are ſlow bellies; feeding themſelves without feare, devouring the good creatures of God without meaſure, never regarding how much they waſte, and how little they worke. Theſe be unfaithfull ſervants and bring much hurt to the whole family, & much miſery to themſelves at the laſt, unleſſe they turne betime from theſe evill waies, & endeavour to lead a more paineful & profitable life.

Servants muſt ſerve God in their calling.

A fourth dutie in ſervants is, to ſerve God in their calling. For admit that one could doe all the former duties; that he reverence his maſter in his heart, and never give him an ill word, or ſhew a froward countenance, never diſobey him, nor be unfaithfull, nor idle; but ſo carefull, that hee would not rob his maſter of the leaſt matter, in greateſt neceſſitie: yet all this will afford no comfort, unleſſe one have done it for conſcience ſake, and have ſerved God in it. This is the maine dutie, and pillar of the reſt; that one doe it, not principally becauſe his maſter commandeth, but becauſe God commandeth: not becauſe his maſters eye is upon him, but becauſe Gods pure eyes behold him, either to puniſh him, if he doe not his duty, or to reward him, if he doe it faithfully. This is the chiefe point, at which ſervants muſt aime; as is commanded, *Epheſ. 6. 5. In ſingleneſſe of your hearts, as unto Chriſt*; and there is great reaſon why they muſt chiefely ſeeke to pleaſe God, and not man: for if they ſerve God in their labours, they will be as diligent in their maſters abſence, as preſence: otherwiſe their

obedience

obedience can never be conſtant, but will be by fits and ſtarts, and hang only on the maſters eye.

Secondly, if we ſerve not God, then we are quickly diſcouraged at unkindneſſe, and breake out into theſe, or ſuch other paſſionate ſpeeches: Here is no reward of my paines, in reſpect had of my labour. Indeed if wee ſerve our maſter only, wee may truly ſay ſo, oft-times: but if we ſerve God, and do it in obedience to God, we cannot at any time ſay, Here is no conſideration had of my diligence; it were impious to ſay ſo, and to make God a lyar, and unfaithfull. But there is ſufficient conſideration & reward when one ſerves God: for then, if his maſter doe not recompence him, God (whom he ſerveth) will. As the example of *Iacob* ſheweth; he ſerved a covetous maſter, one that made no conſcience of his promiſe, (as is the manner of a covetous man, not to care what promiſe he breaketh ſo long as he may increaſe his owne commoditie thereby,) yet *Iacob* made conſcience of his dutie, and endured his covetouſneſſe, for twenty yeeres ſpace, & ſerved him with al his might; ſo that he was pinched by heat in the day, by cold in the night, and his ſleepe departed from his eyes, & if ever any thing were ſpoyled by wild beaſts, he made it good, *Laban* all this while did nothing but ſeeke to ſpoile him, and to prey upon him. Then God takes his cauſe in hand, and telleth him, that he had ſeene all that *Laban* had done unto him, & becauſe he had ſerved God painfully, and faithfully in his place & calling, therefore God takes order for his wages, & paieth him at the laſt throughly & fully; for by Gods owne hand & providence, moſt of *Labans* beſt cattell were turned to *Iacob*, & ſo he grew farre more wealthie, and had a larger recompence than ever he looked for. So that, if in this caſe one ſerve two maſters, he ſhall cõmonly have double wages: For God will incline the heart of his maſter to favour him, when he is faithfull, and himſelf alſo wil fully reward him with abundant bleſſings in his ſoule and body, name, and poſteritie after him. For no man ever ſerved God in a calling, but he may as well pray for Gods bleſſings, and as ſurely looke for it, be the worke never ſo meane and baſe that hee goeth about, as the Miniſter may when he preacheth, prayeth, adminiſtreth the Sacrament, or doth any worke of his calling. Gen. 31, 12. 40.

The laſt duty of ſervants is, to pray for their Governours, and for direction and good ſucceſſe in their buſineſſe. As when *Abraham* truſted his ſervant with a greater matter, namely, to fetch a wife Servants muſt pray for their governours. Geneſ. 24.

wife for his ſon, he ſeekes by prayer to God, to direct him, and to proſper him in the worke whereabout hee went, and when God had bleſſed him, he giveth thankes to God accordingly. As he would not truſt his owne ſtrength, but called to God for aſſiſtance: ſo having obtained aſſiſtance, hee giveth God the praiſe and thankes, as though the benefit had beene wholly for himſelfe.

This confuteth thoſe that never pray God, either to bleſſe their Governours, or to ſend good ſucceſſe to their owne labours. And hence it juſtly commeth to paſſe, that they want many good things from their maſters, which they might have, becauſe they performe not all the duties of a good ſervant, in that they call not upon God for their maſter. And thoſe are alſo to be reprooved, that will be deſirous to be imployed in their maſters affaires, and to have buſineſſes committed to them; but they are ſo preſumptuous in a carnall confidence of their owne abilitie, that they run boiſterouſly and rudely upon matters, not intreating the helpe of the great God in things of great moment; and then it is juſt that God ſhould croſſe them, becauſe they take a courſe that hee never ſanctified: and if they will not aske a bleſſing, is it not righteous that he ſhould turne their wit into folly? and croſſe and overturne all their policy, becauſe they truſt more in policy, than in his bleſſing? The ſervant therefore muſt crave Gods aſſiſtance, that he may uſe good meanes, after a good manner, and with good ſucceſſe.

And another uſe here is to be made of thoſe which have beene ſervants, but now are not. This is their duty, to goe backe, and ſee wherein they have failed in any of theſe things, and for that aske mercy at Gods hands, and crave pardon; elſe they ſhall be lyable to th. ſe two evils: Firſt, that God may juſtly plague them now, for their former ſins in that kind: and ſecondly, that as they failed in dutie to their maſters, ſo their ſervants ſhall faile in dutie to them: whereas if one have repented, he may looke and have hope, that God, in mercy, will ſo order his ſervants hearts, as that they ſhall not recompence his owne evill unto him, becauſe the bloud of Chriſt hath waſhed it away. But ſuch as will pilfer and deale wickedly with their maſters, and not repent for it, nor make recompence, it is moſt juſt from God, that they themſelves ſhould be ſpoiled and robbed. Thus much for the duties of ſervants: the duties of maſters follow. For as God bindeth the inferiour to his dutie, ſo hee requireth that the ſuperiour alſo be carefull in his

his place and calling, to performe the things that belong to him.

Now the maſters duty conſiſts in two maine points: namely, in chuſing ſervants with wiſedome and diſcretion, and in uſing them juſtly, and with a good conſcience. Now for the chuſing: the chiefe point is, that they get ſuch under their roofe, as be the ſervants of God: ſuch as have grace and vertue in their hearts, and be of an honeſt, and blameleſſe converſation. This is confirmed by the example of *David*, *Pſal.* 101. where (by his owne practice) he ſets downe a rule, how every one ſhould order his family. Hee ſheweth, that hee would have no wicked perſons, tel-tales, nor proud perſons, to be his ſervants; but thoſe that were religious and upright, even ſuch ſhould ſerue him. And there is good reaſon why men ſhould be carefull to take none into their family, but Chriſtians: for if they be not faithfull to God, then certainely they wil never be faithfull to their maſter. For all obedience and faithfulneſſe floweth from the firſt Table, and begins there: but if a man neglect his dutie, where he hath more bonds to tie him to it, hee will be much more ſlacke, where he hath fewer.

Duty of maſters.

What ſervants they ſhould chuſe.

Secondly, a wicked perſon is very contagious, & will infect the family with his lewdneſſe and evill behaviour. And indeede, many can tell by experience, that the ill example and perſwaſions of one ungodly ſervant, will doe more harme to the houſhold, than all that many good ſervants can doe and ſay, will profit them. So that to entertaine a wicked ſervant, is even to bring a leprous perſon among the whole, and a contagious man among the ſound.

Thirdly, a wicked perſon doth bring Gods curſe upon his maſters ſtate and family. Even as a good ſervant hath Gods bleſſing going with him, (as we ſee in *Ioſeph*, *Gen.* Chap. 39. and verſe 5) ſo, when an ungodly perſon hath the mannaging and ordering of matters, the curſe of God purſueth and followeth him. But ſhall I be plagued & puniſhed for my ſervants ſins? Yea, and juſtly too: for he that will receive & retaine ſuch into his ſervice, as he knoweth are open enemies to God, muſt needs open his doores to the curſe of God. So that if one would not have the curſe of God to reſt upon his houſe, nor unfaithfulneſſe in his ſervants, nor his houſe poyſoned with that leproſie, which only the bloud of Chriſt can heale: let him take good advice in chuſing his ſervants, whom he plants in his family. And thus wiſely men can deale for other matters, for he that purpoſeth to have good fruit, will not run to

every hedge, and from thence gather brambles and thornes, to plant and graft in his orchard: but if he hope for any benefit by hir orchard, he will make provision of the best grafts and sienses he can obtaine. So those that be sheep-masters, and hope for commoditie that way, will inquire & mark, out of what ground the sheep they purpose to buy, come, where they were bred; and if they were bred in a rotten ground, especially ig they have a rotten bleat, hee will not think them fit for his fold, nor breed. Will one deale thus for his orchard, and for his sheep? and should he not likewise consider, in the planting of his family, when he takes a servant into his fold, out of what pasture comes he? hath hee bin brought up in a rotten ground? in a place of disorder, of riot, of swearing, of breaking the Sabbath, and such like? and hath he a rotten bleat? will he sweare? will he lie? will he speake filthily? hath hee a proud looke? and will you yet venture on him? Then you are a foolish master, and love neither your selfe, nor your house, nor children, if you take such unto them, that will either infect them, if they be not very good; or if they be, will vex or molest them.

Vse. Therefore here many masters are to be reprooved, that scorne to be admonished of the Minister concerning this choice; that use more care by far, in planting their orchards, and chusing sheepe to breed, than they doe in planting of their family, and chusing out such servants as may bring glory to God, & profit to the Church, and be for their own commoditie also. And yet this folly reigneth in them farther; that of all men, they are most ready to complaine of ill servants; and that never any was so troubled as they with untrusty servants; that they must still bee changing. As if one should say, never any man had so bad an orchard. Why? what is the matter? I see others have Peares & Apples, & other good fruit, and I come to mine, and find nothing but Hippes, and Hawes and Slowes: I pray you, what did you plant there then? Did you not set, Briers and Brambles? And can you looke for better commodities of such stockes and sienses? Therefore even thanke your selfe, and your owne folly, that could make no better a choice at the first. So these masters, will they take servants at all adventures, and then cry out, they be not faithfull? Let them blame themselves, that would not at the first see they were religious, or at the least of civill cõversation, before they entertained them. It is then a great and common fault among most masters, that they have no regard of

grace

grace and religion; but if it be such a one as will take little wages, and please him in every thing, and serve his lust, they take him, whatsoever he be, Papist, Atheist, theefe, drunkard or gamester, without any exception: that is the least part of their thought. But no man can promise himselfe Gods blessing on his servant, unlesse he will labour to have such about him as will serve God.

The second point of the masters duty is, in using his servants well, and giving { Direction in matters of { Religion. / Calling. } Recompence, and that { Together. / when they dwell { Apart. }

For direction in matters of religion and Gods service, the master must look that they come to the publike assemblies in due time, and that they tarrie it out, and sit in a convenient place, where they may heare and learne; and not in such by-corners and obscure places, where they spend their time in talking or sleeping, to their owne shame, and their masters disgrace. Therefore first hee must deale with them plainely: You must serve God, if you serve me; & be religious in Gods house, if you will have any countenance in my house, or if you will not serve God, you are no servant for me. Masters must direct their servants in matters of religiō.

Secondly, for the works & businesse of their calling, the masters direction is necessary and he must appoint the work, and set every one his place and duty which he must do, else the house may be ful of servants, and yet full of confusion, and nothing be well done, or in any good order. And this is commended in the vertuous woman, *Pro.* 31.15. that she gives her servants their portion of meat, and of worke. The master therefore (that the house may be well ordered) must let every one know his place and calling, & his taske, that the weaker may have the weaker worke, & the stronger the stronger. For the master must consider his work and businesse that is to bee done, & what his servants can do, so that none of them may be oppressed, nor any of them idle. For if either of these things come to passe, that his servants be either over-burthened, or else may loyter, it is for want of good direction in the Governour. The house might be enriched, every thing might be done in good order, and would fall out in their just and due compasse, when every one were diligent in his place, and set to doe that which he was most fit for. For want of this it commeth to passe, that many foolish masters, when they see things fall out amisse, are ready to chafe and fret, and then they cry out, What disorder! and so they may Masters must appoint their servants worke.

well

well enough indeed: for there is diſorder and confuſion. But where begins it? Is it not from the diſordered government & governour? Becauſe he performeth not his duty well, the others faile in theirs. Like as if a fooliſh Pilot ſhould neither looke to the ſterne himſelfe, nor give direction to others what they ſhould doe, what could he elſe expect but that the ſhip might be daſht againſt every rocke, and ſinke into the bottome of the ſea, and all through his folly in want of guiding? But if the maſter be diligēt in his place to direct his ſervants, and to appoint them what is to be done, then if they faile in their duties, he may, he muſt let them heare of it.

Stripes muſt be given where admonition will not ſerve.

And if admonition or rebuke will not ſerve the turne, then chaſtiſement muſt follow: for a rod is for the fooles backe, *Proverbs* 19.29. But alway in correction theſe rules muſt be obſerved: Firſt, that it be not in paſſion, to eaſe ones ſelfe by his ſervants paine, but with compaſſion to helpe him out of his ſinnes. Secondly, that it bee joyned with prayer, or elſe it is no inſtruction, but revenge. Thirdly, of ordinary and leſſer infirmities, not to take notice, but to let them ſlip; as in *Eccleſiaſtes* 7.21. hee ſaith, *Give not thine heart to all the words that men ſpeake, yea, though thou ſhouldeſt heare thy ſervant ſpeake evill of thee:* for oft-times thy heart knowes, that thou haſt alſo ſpoken evill of others. *Salomon* would not have one give too quicke an eare to marke the evill ſpeeches of his ſervants; and he addeth a good reaſon, becauſe no man is ſo good but his heart can tell him, that he himſelfe hath ſpoken as bad words againſt others. So that ſince even the beſt maſters have their failings, and have beene injurious one way or other, and Chriſtian love muſt and will cover a multitude of infirmities; therefore godly maſters muſt not take notice of every weakneſſe, but ſometime paſſe by the infirmities of their ſervants, even as themſelues would be pitied and borne withall in their owne infirmities. So much for the direction.

Recompence to ſervants.

The next part of the maſters duty to the ſervant, is recompence. As he muſt be diligent in ſetting him to worke, and looking that he diſcharge the taske laid upon him, according to his ſtrength; ſo there muſt be a recompence made: Firſt in wages, and that proportionable to his worke, and performed in due time. The maſter muſt not put off his ſervant from day to day, to make him groane and ſigh to God, or elſe for neede to theeve and ſteale from him.

It is a very diſhoneſt thing in the maſter, not to pay his ſervant due

due wages, and in due ſeaſon, and with good termes, willingly and cheerefully. Yet many maſters are ſo miſerable and covetous, that they will never offer the wages at the day, nor willingly pay it when it is asked, but the ſervant muſt bee conſtrained to ſue and waite for it, as if he were to begge an almes. And thus he ſhames himſelfe, and grieves the ſoules of his ſervants, and makes it apparent, that he onely and wholly ſerves and ſeekes himſelfe, without any reſpect of juſtice or equitie.

A ſecond matter of recompence, is, in the diet of his ſervants: while they bee well and in good health, hee muſt ſee, that they have wholeſome and ſufficient food, and that in due ſeaſon and convenient time. For it is more than barbarous crueltie, for one to ride his horſe hard all the day, and at night to tie him up to the bare racke, without meate to repaire and ſuſtaine his ſtrength; he were worſe than a beaſt that would deale ſo with a beaſt: but much more to deale thus with a man, that beareth the Image of God, and is redeemed by the bloud of Chriſt, as well as his maſter. Servants muſt be prouided for of meate in due ſeaſon.

Therefore, while the ſervant is in health, the maſter muſt ſee, that he have all things neceſſary for health and ſuſtenance: ſuch for qualitie as is wholeſome: and ſo much for quantitie as is ſufficient: that he be no way pinched or weakned. Then if the ſervant be ſicke, he muſt provide, to his power, all good meanes for his health and recovery, and for good looking to him, in time of his weakeneſſe. And this is noted as a matter of commendation in the Centurion, that when his ſervant was ſicke, hee went to Chriſt, and tooke the beſt way he could deviſe for his helpe and eaſe. For the maſter, in the ſickeneſſe of his ſervant, is to looke to the hand of God that ſmiteth him, and thereby to be humbled: for it is a chaſtiſement laid upon him, that God by his owne hand immediately, ſhould turne thoſe into a burthen and trouble to him, that hee did hire for his helpe and profit, and ſo hoped they ſhould have beene. Therefore he muſt herein, humbly acknowledge Gods holy hand, and ſhew compaſſion to his owne diſtreſſed ſervant, and not onely ſeeke to God by prayer for him, but alſo uſe all lawfull and good meanes for his eaſe and ſuccour. Thus men will deale with very beaſts: if a horſe, or oxe (that when hee was well, was very ſerviceable, and by painefull travell brought in much profit unto the maſter) be diſeaſed by ſome ſore or ſickneſſe, hee Servants muſt be cared for in time of ſickneſs. Matth. 8. 6.

will

will let them have reſt, looke carefully unto him that he want nothing, and take the counſell of ſome one that is skilfull in ſuch matters, for ſome drench or medicine that may helpe his cattell, and reſtore them to health. But there be many maſters, whoſe unmercifull dealing with their diſeaſed ſervants doth plainly prove, that they regard their beaſts more, for their owne commodities ſake, than their poore afflicted ſervants for Gods ſake. For he that will be content to bee at coſt and charges, and trouble alſo, with his diſeaſed and ſicke horſe, his ſicke ſervant may lye and die, and he will never come at him, nor ſeeke any remedy for him, but rather increaſe his paines, by murmuring and grudging that he eates and drinkes, and doth nothing but ſpend, and burden the family. And when Gods hand hath reſtrained him from working, and not his owne negligence; and oft times his weakeneſſe commeth by faithfull and painefull ſervice done to his maſter, then ſome are ſo cruelly and miſerably covetous, as that they will abate ſo much of their wages, as the time of their ſickneſſe comes to. And when he ſuffereth paine and griefe enough by his ſickneſſe; then he that ſhould looke to the healing of him, doth not only neglect that, but alſo gleaneth from him, and robs him of his wages, which is a double ſinne and injurie. So much for the dutie of maſters to their ſervants that dwell with them.

They are miſerable maſters that ſtop their ſervants wages for the time of their ſickneſſe.

Deut. 15. 16. Now when they part, the maſters dutie is, to looke that he ſend not his ſervant away empty, but doe ſomething for him, according to the bleſſing of God upon him by his ſervants labour, and according to his owne abilitie. And looke how much longer time the ſervant hath beene with him, and how much more faithfull ſervice he hath done to him, by ſo much more muſt he bee mercifull and bountifull, in reſpecting and relieving him.

Contrary to this is the dealing of thoſe ſhifters, that muſt have new ſervants every yeere: for that they either be ſo bad themſelves, as none will ſtay with them longer than needs they muſt; or elſe they entertaine ſuch ungodly perſons into their family, as it is not fit that they ſhould tarry long in any place. And thoſe that take in ſuch manner of ſervants, as deſerve no recompence, becauſe they imploy their labour about ſuch things as the family hath no benefit by, but are fit only to ſerve their maſters luſt, in vanitie and fooliſhneſſe; for ſuch, it is juſt, that though they dwell many yeeres in a place, they ſhould have no reward given them, becauſe their labour

labour hath brought no good to the family; no body hath bin a gainer or bettered by it. But here was a great fault on both parts, for both the maſter was unwiſe to give harbour unto ſuch unprofitable companions, and the ſervant was unwiſe to ſpend his time and paines about ſuch baſe things, as could bring benefit to no body: and here it is juſt that both ſhould be loſers. But when one hath had a ſervant that hath bin with him a long time, and done him faithfull ſervice, ſo imploying his labour, and ſpending both his daies and ſtrength, as that ſome profit and commoditie redounds to the houſe, and the maſters eſtate hath beene bettered by his carefull diligence: now by this profitable and long ſocietie they had together, the ſervant ſhould grow to bee to him as a child; and he (upon ſo long experience of his faithfull and loving carriage) ſhould put on the affection of a father to him. For indeed Nature ſheweth, that it is a ſhame for a man to put away his old ſeruant, that hath worne out his body in his ſervice, without beſtowing his liberalitie upon him in ſome meaſure, according to his owne abilitie, and his ſervants labours. But it is the cuſtome of moſt men now adaies, (ſo wretchedly covetous are they growne) that they toyle their ſervants while they can labour, and conſume their ſtrength and ſpend them out; and then when age commeth, and the bones are full of ache and paine, and the body feeble and faint, they turne them out of the doores, poore and helpleſſe into the wide world to ſhift for themſelves as they can, and they muſt either beg, or ſteale, or ſtarve, for any releefe they ſhall receive from their maſters, in whoſe ſervice they have ſpent all their time and ſtrength. And thus it commeth to paſſe that many become theeves, and vagrant beggers, through their maſters niggardlineſſe, that would not doe his duty, in beſtowing ſome proportionable and competent releefe upon them.

So much for their duties that be further off from equalitie in the family, as parents and children, maſters and ſervants: now thoſe that are more equall, are husband and wife: whoſe duties are either common to both, or more particular to either of them. The common duties.

Firſt, they muſt love one another with a pure heart, fervently. This duty both husband and wife muſt performe mutually one to another: which that they may the better ſtrive for, let us conſider of ſome excellent commodities, that will proceed from this love. Ephes. 5. 25. Titus 2. 4.

love. First, this benefit will certainely ensue: if there be fervent, and deare, and matrimoniall love betwixt themselves, it will preserve and guard them, from all unchaft actions and strange lusts, as appeareth, *Pro.*5.19,20. Rejoyce with the wife of thy youth, delight in her love continually. For why shouldest thou delight in a strange woman, or embrace the bosome of a stranger? As if he had said: if thou doe not love thy wife, thou wilt looke after harlots, or at least art in danger so to doe, but if thou love thy wife truly, thou art strengthned against lusts and tentations to adulterie.

And so it may be said of the wife concerning her husband: for it is not the having of a husband that makes a wife chaste, and keepeth her from filthinesse; but the loving of her husband is it that will keepe her. And likewise it is not the having of a wife that maketh a man honest, and preserveth him from adulterie, but it is the loving of his wife that will doe it. For, many married men and women live filthily and impurely; but if they did love one another, they were safe from this fault. This then is one benefit; It is a most sure defence of ones chastitie, to love each other.

Love breeds patience.

Another benefit that constant love will bring is, that they shall bevery patient: abundance of love brings abundance of patience; for love hopes all things, and suffers all things, and love is not provoked. But where there is little love, there is little bearing, and little hoping, and there they bee quickly provoked: upon every light and small defect or fault, they grow to brawles and chafing; and then, who ever was troubled with such a husband, or such a wife? Nay, they might rather say, who ever had such an unloving and unkind heart as I? For if there were that love that should be, and in that measure that it ought, they would beare with patience, and with meeknesse such infirmities, and would not be so quickly provoked to bitternesse. As the mother that dearely loves her little child, though it cry all night, and breake her sleepe, and disquiet her very much; yet she will not throw it out of doores, nor lay it at the further end of the house, but she useth it kindly, and will doe what she can to still it when it cries; and in the morning they will be as good friends as ever before, and she feedeth it, and tendeth it never a whit the lesse for all the nights trouble. One that were not acquainted with the love of a mother, would wonder at it; Did it not disquiet her all night, and can she be so merry

with

with it now? Yea, ſhe can; for ſhee loveth it, and hath forgotten all the nights griefes in the morning. And ſo indeed, could the husband and wife love one another with a pure and Chriſtian love, they would beare much, and endure much, and not ſuffer their affections to bee diminiſhed. For love is alway a breaſt-plate againſt diſtemper, diſcord, and bitterneſſe.

A third profit that ſprings from love is, that it edifies, and ſeekes not his owne things: therefore if they love one another, they will in all things ſeeke the good one of another. And then, if the husband ſee a fault in his wife, hee will admoniſh her of it meekely and gently, and labour to bring her to amendment: and if ſhe ſee any fault on his part, ſhe will with all reverence and humilitie tell him of it. But on the contrary, where there is not love, they will regard their owne eaſe more than the ſalvation of another. Then if the husband ſee his wife in any fault, hee thinketh, Indeed it is a ſinne, but if I ſhould tell her of it, ſhee will be in a paſſion and chafe. And ſo the wife; I confeſſe this ſinne is dangerous to my husbands ſoule, but if I ſhould ſpeake of it, hee is ſo froward, that he would be bitter and furious againſt me preſently. But now here is a great want of love in either party. For, what though your wife will be in a paſſion? he that loveth his wife, had rather ſhe ſhould be in a paſſion againſt him for a little time, than God be angry with her for ever. And the wife that loveth her husband, would more willingly ſuffer her husbands diſpleaſure for a while, for well doing, than that hee ſhould ſuffer Gods wrath, for ill doing. But for want of this Chriſtian and ſincere love, they ſuffer grievous ſinnes to grow and breake out one in another; which by wiſe and godly admonition might have beene ſtayed and cured. Love edifies

A fourth fruit of love is, that it armeth us againſt jealouſie and unjuſt ſuſpicions. For all ill jealouſie and cauſeleſſe ſuſpicion ariſeth of one of theſe two grounds: either that one is, or hath beene wicked himſelfe; and having beene faultie and naught, hee is ready to judge others by himſelfe, and to meaſure all with his owne meaſure: or elſe from a doting affection, that he maketh his wife a god, and would have her to doe the like to him; and this is not true love. So when the wife doteth fooliſhly upon her husband, and maketh an idoll of him, then is ſhe quickly ready to bee jealous whereas true and ſound love would worke the contrary Love armes us againſt jealouſie.

effect

effect in her. So for matter of goods, he that trusteth in them, will trust no body with them, neither wife, neither servants, nor children, nor any, but is alwaies suspicious: not because they would not deale faithfully, but because he maketh that his god, and therefore is immoderately afraid to lose it. But where there is a pure and a fervent love, that will cut off all needlesse misdeemings, and cause us to beleeve and hope all good of others. This is the first dutie that is common to husband and wife.

Faithfulnesse betwixt married people.

The second followeth, and that is faithfulnesse; that both bend their wits, and all their endeavours to the helpe each of other, and to the common good of the family. The husband must not follow his private pleasure and delight: nor the wife her owne ease and pride: but though by nature they could be content to seeke themselves, yet they must strive both to build up the house by diligence in their calling, and wise and frugall disposing of the blessings of God bestowed upon them; and also to be helpefull to the whole family, because they stand in the place of Christ to those that are committed unto them, both for their soules and bodies. First then the husband and wife must be faithfull in their bodies one to another; else they breake the covenant of God. For marriage is not a covenant of man, but a covenant of God: wherein the parties bind themselves to him, and they be in recognisance in heaven, to keepe themselves pure and chast one to another. Then for other matters there must be one purse, and one heart and hand, for the good of the family, and each of other. But now, if the wife be wastefull & idle, then she (like a foolish woman) pulleth downe her house. And if the husband be an unthrift, and consume and spend that idlely and vainely, (to serve his lusts, or pride, or any other sinne) that might helpe his wife and family to live plentifully and cheerefully, this lavishing is a great unfaithfulnesse, and hereby he bringeth many inconveniences upon himself, and upon all that depend upon him. So much for generall duties belonging both to husband and wife. The particular follow:

The dutie of the wife. First, she must feare her husband.

And first, the wife must feare her husband, as it is commanded in *Ephes.* 5. 33. *Let the wife see that she feare her husband.* And 1 *Pet.* 3. 2. the Apostle requires *a conversation with feare.* So, if ever the wife will be comfortable, and profitable to her husband, and doe any good in the family, shee must have a care of her heart, and looke that she carry an inward feare to her husband. For, the husband

husband. For the husband is the wives head, even as Christ is the head of the Church: and even as the Church must feare Christ Iesus, so must the wives also feare their husbands. And this inward feare must be shewed by an outward meekenesse, and lowlinesse in her speeches, and carriage to her husband. As in the place above-named out of *Peter*, hee saith they must bee attired with a meeke and quiet spirit. Shee must not bee passionate and froward to him or any of the family, specially in his sight: but shee should have such a regard of his presence, as that shee should governe her tongue and countenance so, that it may not be offensive or troublesome unto him. And for her speech, neither when they be kind and loving together, must she grow into such grosse termes; nor if any jarre or offence come, rush into tart and sowre words, to ease her selfe upon her husband, whom she should feare. Thus must she imitate *Sara* and good women, as *Peter* saith: and in so doing, she shall proove her selfe to be a daughter of *Sara*, a true Christian: But contrarily, if shee behave her selfe rudely and unmannerly in her husbands sight, to grieve him and offend him, she faileth in the first and maine duty of a good wife; and so farre shall surely come short of all the rest of the duties, that God requireth of her. For if there be not feare and reverence in the inferiour, there can be no sound nor constant honour yeelded to the superiour.

Wives must be subject to their husbands in all things.

The second dutie of the wife, is constant obedience and subjection. Now in what things, and after what manner this obedience is to be performed, the holy Ghost doth declare. For in generall, there is no woman almost so rude, but shee will yeeld that she must obey her husband: but in the particular, and in the manner of it, there is the failing. Therefore the Apostle (to put all out of doubt) hath set downe both the matter and the manner, in *Ephes.* 5.24. *As the Church is in subjection to Christ, so let the wife bee to her husband in all things.* For the things wherein she must obey, he saith in all things; meaning in all lawfull things. For the Commandement of the husband is as it were the stampe of God set upon the things commanded: and if she rebell against his commandement, she rebels against God. The wife then must perswade her selfe, that her husbands charge is Gods charge; and when hee speakes, God speakes by him; and that which was a thing indifferent, before the husband required it, is now become a bounden

dutie unto her, after the husband hath once enjoyned it: and therefore ſhe muſt reſolve to obey him in all things.

What manner of obedience is required of the wife.

Then for the manner, he ſaith; as the Church obeyeth Chriſt. Now, we know that the Church obeyeth Chriſt willingly, and cheerefully with a free heart: and though the things that Chriſt commandeth, be oft-times contrary to our nature, and no whit at all delightfull to the fleſh, yet the true Church will more ſet by his Word, than by her owne pleaſure, and have a greater regard to pleaſe him, than to ſerve the deſires of the fleſh. Therefore the wife muſt obey her husband in all things cheerefully and willingly, without gain-ſaying. Theſe be the duties of a worthy woman, of a daughter of *Abraham*, and a Chriſtian wife: which ſo farre as ſhe is carefull to performe, ſo far ſhee may looke, that her husband ſhould doe the dutie of a good husband unto her: or if he doe not, yet God will reward her liberally. For ſuch a woman is much ſet by of God, and that not with an inward love that no body can ſee; but with ſuch a working love, as ſhall ſhew it ſelfe by good effect in plentifull bleſſings, on her ſoule and body, if ſhe can frame (for conſcience ſake to God) to yeeld a willing and free obedience to her husband in lawfull things; and that with a meeke and lowly carriage of her ſelfe, proceeding from an holy feare and reverence of him, being to her in Gods ſtead. Now for low the ſpeciall duties of an husband, (for hee hath not all theſe priviledges for nothing) and thoſe conſiſt in two maine points.

1 Pet. 3.

Dutie of husbands.

In { Governing her wiſely, by { Cohabitation, to dwell with her: / Edification, by good { Inſtruction, / Example. }
In { Performing all due benevolence, { Maintenance. / Imployment. }

Cohabitation.

Firſt, for Cohabitation. The firſt duty of the husband, is to dwell with his wife: that ſith there is a neere and deare ſocietie betweene them, and of all other the neereſt, (for ſhee is to him as the Church is to Chriſt, fleſh of his fleſh, and bone of his bone) therefore he muſt be willing conſtantly and kindly to converſe with her, to walke with her, to talke with her: and let her have all comfortable familiaritie with him: that ſhee may ſee hee delights in her company, and may well know that of all others ſhee is his

moſt

moſt loved and welcome companion. And ſo in the Law it was commanded, that the firſt yeere wherein any one is married, hee muſt dwell at home, and rejoyce with his wife for that whole yeere: what-ever affaires of the Common-wealth, or warres were abroad, yet he was by Gods Law freed, ſo that none might command his ſervice from home, but he muſt dwell with his wife, that ſhe might have experience of his love, and have comfort by him, that by long continuance and ſocietie their hearts might bee ſo neerely joyned, as nothing might rend them aſunder afterwards. Deut. 14. 5.

This reprooveth thoſe fooliſh men (indeed not worthy to carry the name of husbands) that can take more delight in any vaine, riotous and unthriftie company, and take more pleaſure in any lewd exerciſes, than in the ſocietie of the loving and kind wife, that are never ſo merry, as when the wife is abſent, and never dumpiſh and churliſh but with her. Such alſo as dwell with hawkes, and hounds, and drunkards, and gameſters, not with their wives; theſe ſhall carry the brand and name of Fooles, ſo long as they have no more care to prevent ſo much ill, and to doe ſo much good, as (if they had any godly wiſdome, or love to their wives) they might. For what doe they, but throw themſelves into danger, and lay their wives open to Satans temptations? yea, and give juſt occaſion to them, to thinke that they love them not. But they will ſay, wee muſt have our delights and follow our ſports. And why you more than the wife? Might not the wife ſay, I muſt have my delight alſo, and part of the recreation, as well as part of the trouble is mine? Yet this would not be counted a good excuſe for a woman to be ranging abroad all day long, and part of the night, upon no juſt occaſion: but they looke that ſhee ſhould accept their company, and bee willing to bee with them: and why ſhould not they then be as willing to dwell with their wives according to Gods Commandement? So that the husband muſt dwell with his wife, and never depart from her, but upon a lawfull and good calling, and cauſe: and then alſo, ſo as that ſhe may perceive that his heart is ſtill with her, and that he carrieth but a part of himſelfe, when he goeth abroad: for ſtill hee leaveth his affection at home with his wife.

Secondly, he muſt dwell with her as a man of knowledge, and edifie her, both by his good example, and alſo by good inſtructions. For his example: hrſt, he muſt carry himſelfe ſo wiſely, and ſo holily, Husbands muſt edifie their wives.

holily, as that ſhe may ſee in him a patterne and image of grace and wiſedome; he muſt be a glaſſe unto her, by looking into which ſhe may learne to attire her ſelfe in all holy diſcretion, and converſation.

Therefore he muſt neither be froward, teſtie, nor lumpiſh; for then he ſhall be hated: nor light, vaine, and fooliſh, for then hee ſhall be deſpiſed. He muſt not be baſe and niggardly; for then his baſe heart will breed a baſe eſtimation of him: neither muſt he bee prodigall and unthriftie; for then he ſhall ſo pinch himſelfe with want and neceſſitie, as that he ſhall not be able to releeve and refreſh his family: and ſo he much depriveth himſelfe of his reverence. For want of this wiſe and holy carriage, it commeth to paſſe, that many can ſpeake much of the weakeneſſe of women, and make large diſcourſes of the impotencie of that ſex, when indeed it is long of them ſelves. As if the head ſhould lead the body among briars and thornes, and daſh it againſt every wall, and then complaine of the hurt and frailtie of it: ſo many fooliſh men, when they ſhould frame themſelves in ſuch ſort, as they might draw their wives to godlineſſe and reverence by their examaple, they (by rude and abſurd behaviour) drawe themſelves into contempt, and put undutifulneſſe upon their wives, as it were perforce; and then are ready to complaine and exclaime of them, when they ſhould rather crie out of their owne folly and ſinne.

Husbands muſt obſerve the good parts in their wives.

Next, the husband muſt edifie his wife by inſtruction: for ſo, 1 *Cor.* 14.25. the Apoſtle ſaith, *If women will learne, they muſt aske their husbands at home.* The husband then muſt bee ſo well furniſhed with ſound knowledge, as that hee muſt bee able to teach his wife, and ſow the ſeede of godlineſſe in her conſcience. And one ſpeciall and chiefe part of wiſdome in the husband, by which hee muſt learne to frame his inſtruction, is to obſerve thoſe good things which he ſeeth in his wife, and to cheriſh them. For nothing is more forcible to encourage a woman in any good thing, than that ſhe perceiveth that her husband doth marke and approove thoſe good things which are in her, as well as the faults, to reproove them. And for want of this encouragement, that men are continually chiding, and never goe about to nouriſh any good thing, it fals out, that many women, which by good uſage might bee brought to goodneſſe, grow to great diſtemper and paſſion. And as he muſt labour to increaſe the good things that are

are in her: ſo alſo he muſt ſeeke to amend and cure thoſe things that are faultie, wherein ſhe doth amiſſe: and for ordinary infirmities, he muſt paſſe by them, onely praying to God for her. But if her ſoule be ſicke of a diſeaſe that needeth phyſicke, & muſt have a medicine; a wiſe governour will chuſe his fitteſt time, and conſider the nature & diſpoſition of his wife, that if ſhe be of a gentle ſpirit, he may uſe gentle meanes, which will then doe moſt good: but if ſhe be of a more hard nature, ſtronger meanes muſt be uſed, and ſhe muſt be dealt withall after a more round manner: but alway provided, that it be never done in paſſion, and before others, but with a quiet and mercifull heart, that ſhe may ſee that he ſeeketh her ſalvation, and not diſgrace; nor to eaſe himſelfe upon her, but to convert her ſoule unto God. But if the husband be violent in company to reprove; of bad, he will make her worſe, and more alienate her from him, becauſe ſhe ſeeth that ſhe hath a fooliſh head, that is not a ſaviour, but a deſtroyer. And for want of this diligent care in chuſing time and place, and obſerving the nature of the partie, it commeth to paſſe, that rebukes, which in themſelves are good, and ought to be performed, doe more hurt than good, becauſe he obſerveth not where he doth it; but reprooves her before company, to which hee ſhould not diſcloſe his owne and her ſhame, and then alſo moſt unſeaſonably and untimely. For when ſhe is out of temper, and paſſion hath already overcome her, then he falleth to adminiſter his phyſicke, as it were upon a full ſtomacke; whereas he ſhould patiently have waited for a fit time, and not be ſo fooliſh, as when ſhee is gone, and anger hath overcome her, then to looke that ſhe ſhould upon a words warning, returne and come againe into her right mind, & upon the ſudden reforme all that is amiſſe. But what? Shall one let his wife goe away ſo, and take her courſe? No, hee muſt at that inſtant ſpeake to God for her, when ſhe is not fit to be ſpoken to. And after when ſhe is come againe to her ſelfe, and all is quiet, then with a loving heart and good countenance, (and yet with plaine and evident proofes and reproofes out of Gods word) he muſt ſhew her fault, that godly ſorrow may bring her to repentance and amendment. And by theſe meanes he may governe well.

How, and when admonition muſt be given by husbands to their wives.

Another dutie of the husband conſiſts in giving her all honour and due benevolence; which ſtands in two things. Firſt, in giving and allowing her all maintenance and meet helpes, both for neceſ-

Due benevolence muſt be given to the wife.

ſity, and alſo for honeſt and Chriſtian recreation and delight, ſo far as his eſtate & hers require, & their abilities do afford. And he muſt doe this willingly, liberally and freely; not tarrying till it be begged or gotten from him by importunate intreatie, as if one ſhould wring it out of *Nabals* hand, like as if it were water out of a flint ſtone. For this giveth cauſe of great ſuſpition of want of love: for love is alway bountifull. And beſides, it leſſeneth the benefit by the one halfe, when it muſt be wreſted (as it were by maine ſtrength) from him. Therefore he muſt conſider, and before he be asked, provide what he ſeeth neceſſary for her: and what may be (after a Chriſtian ſort) delightfull unto her, and prevent her with the gift. Even as a father that loves his child, wil not tarry til the child come and beg apparell, or meat, but he doth caſt before-hand how to helpe him, & unrequeſted, gives him things that be needfull, much more then muſt he doe thus to his wife, which is the one part of himſelf, and neerer, and ſhould be alſo dearer unto him than any other.

A ſecond worke wherein this due benevolence muſt ſhew it ſelfe, is in giving her due imployment; he muſt marke and obſerve the gifts of wiſdome and government, or what ever elſe God hath graced her with, that he may ſet them on work and imploy them. And hereby he ſhall ſhew his love unto her, and the confidence he puts in her. For it is ſaid of a good wife in the *Proverbs*, Chap. 32. *that the heart of her husband truſts in her.* And this is a meanes alſo to keepe her from diſcouragement and idleneſſe: and beſides, it will turne to the great good and profit of the family.

How a husband may beſt keepe his wife from idleneſſe.

Which reproves the practice of many fooliſh husbands, that be buſie-bodies, and will have all come thorow their owne hands; and then indeed nothing goeth well thorow any hand, becauſe of this diſordered confuſion. As if the Pilot would both hold the ſterne, and hoiſe up the ſaile, and be upon the hatches, and labour at the pumpe, and doe all himſelfe, it muſts needs goe ill with the ſhip: even ſo in the family, when the husband taketh all upon himſelfe, it is the next way to overthrow all. Therefore thoſe gifts that God hath given the wife, the husband muſt ſee them put to the beſt uſe: and then ſhe ſhall be a fellow helper to him; and bring a bleſſing upon the family by her labour. And ſo much for the duties of the husband and wife: which I doe not ſo ſpeake of, as though it were in the power or nature of any man or woman, to performe them: nay, by nature, we be all inclined to the contrary.

contrary. The wife is naturally diſobedient and ſtubborne, prone to contemne and deſpiſe her husband: and hee is ready, either to be out of her company, without cauſe; or being with her, to bee light and fooliſh, or elſe ſowre and churliſh, and to doe her hurt by his example, and make her worſe rather than better; and both of them naturally are deſtitute of all true and ſpirituall love one to another. But God ſheweth theſe duties in his Word, to the end, that we ſeeing our ſinnes and our weakeneſſe, might bewaile our wants before God, and beſeech him that requires theſe things at our hands, to worke theſe graces in our hearts; and as he hath given us theſe good Commandements, ſo to give us good hearts to keepe the Commandements. But if any be ſo blind and ſo unacquainted with the wickedneſſe of his owne heart, as that hee dreames of ſome ſtrength in himſelfe to doe theſe duties: it is certaine he never performed any of them in truth; nor ſhall ever till he doe lament his wants with unfained griefe before God, and deſire him to make him obedient, as well as to give him a charge of obedience. And thus much for private perſons; as namely, parents and children, maſters and ſervants, husband and wife. Now follow the duties belonging to publike perſons; as alſo what they ought to performe to ſuch as are committed to their charge,

which are either in { Church, or Common-wealth.

In Church, as { Miniſter. People. } In Common-wealth, as { Magiſtrate. Subject.

Now the duties of the Miniſter and People are either common or ſpeciall. The common duties which mutually belong to them both, are to pray, and give thankes one for another. That the Miniſter ought to pray for the people, the example and practice of *Paul*, for the *Philip. Coloſſ. Theſſ.* doth declare; for whom he gave thankes to God, and prayed day and night for their increaſe in all good graces. Hereby then Miniſters muſt learne to pray to God in ſecret, for the flocke committed to their charge, that God would pardon all their ſinnes, and heale their natures, and make his doctrine effectuall to worke grace in their hearts. And then if God have heard his prayer, and bleſſed his preaching to convert the hearts of his people, and to ſave their ſoules, hee muſt not let ſlip, but marke and obſerve, and returne thankes to God for it. So

Duties common to Miniſters & people. Phil. 1. 9. Col. 1. 3. 9. 1 Theſſ. 1. 2. and 2. 13.

Miniſters muſt pray in ſecret.

Miniſters muſt be thankfull for bleſſings beſtowed upon their people.

1 *Sam.* 12.23. the people, being terrified with the extraordinarie thunder, (being then a manifeſt token of Gods diſpleaſure againſt them) and ſeeing their ſinnes, come to the Prophet *Samuel* and deſire him to pray for them: his anſwer is, *God forbid that I ſhould ſin againſt God, and ceaſe praying for you:* ſhewing that it is a great ſin againſt God in the Miniſter, if he be not frequent in prayer for his people. So that, though the Miniſter ſtudy diligently, preach painefully, and walke religiouſly in all good conſcience: yet if he pray not to God, ond beſeech him earneſtly to amend their faults, and convert their ſoules: and doe not alſo give thankes when he perceiveth any good thing wrought in them, and pray for the continuance and increaſe of it, he doth ſin againſt God, and faile in a ſpeciall dutie that he owes to his charge. For, all planting and watering is in vaine, unleſſe God give the increaſe. And how can he expect any bleſſing of God, unleſſe he doe both often and earneſtly ſeek for it by prayer, and render moſt heartie thankes for it, as he finds it granted? And likewiſe that it belongs to the people to pray to God for their Miniſter, it is plaine, *Heb.* 13. 18. where this Commandement is given, *Pray for us: for we are aſſured that we have a good conſcience, &c.* And *Paul* to *Philemon* ſaith, that hee hopeth (through their prayers) to be given unto them. And 2. *Theſſ.* 3. 1. he wils them to pray for him, that the word of the Lord might have free paſſage, and that he might be delivered from unreaſonable men, 1 *Tim.* 2. 1. he willeth that prayers be made for all in authoritie, that as God hath ſet them over us as governours ſo hee would governe their hearts, and order their proceedings aright.

1 Cor. 3.7.

People muſt pray for their Miniſter.

This reproveth thoſe people that a long time have lived under a miniſtery; but all that ſpace cannot ſay that they have once offered up a true and hearty prayer to God for their Paſtor, that hee might be furniſhed with gifts for the diſcharge of ſo great and weightie an office, and have never made requeſt to God in his behalfe, to open to him the doore of utterance, that he might divide the Word of truth aright; to bee with his meditations, and direct his tongue that he might ſpeake to their conſciences, and for their edifying. And againe, if at any time God hath powred downe more plentifull grace upon their Miniſter, that he hath beene better ſtirred up to teach them, and hath ſpoken with more power and zeale than ordinary, more earneſtly reprooving their ſins, and exhorting them to repentance; yet they take it but as ordinary

thing,

thing, and let it paſſe without taking any notice, as though it were not any mercy of God to them, to prepare the Miniſters heart, and to open his mouth to ſpeake to their conſcience. And becauſe they be thus ſlacke in deſiring, and negligent in thankeſgiving for ſo great a favour, God doth juſtly deprive them of a great part of the bleſſing, becauſe they have careleſly omitted ſo great part of their dutie. So, for the Miniſters of the Word: many there be that can ſay they have preached many Sermons, and delivered many doctrines and admonitions to their people; but who of many can ſay, as *Ier.*13.17. *My ſoule ſhall weepe for you in ſecret?* If publike preaching cannot prevaile, I will trie what private weeping can doe: and if I cannot moove them (by ſpeaking to them) to amend, I will move God with many teares in ſecret to convert them. And thus much for the common duty of both. The particulars follow. And firſt of the people. The firſt thing that the people muſt performe to their Miniſter, is to have him in reverent account and eſtimation. And this is commanded, 1 *Theſſ.* 5.12. where the Apoſtle giveth this charge; *Now I beſeech you brethren knowthem that labour among you, and that are over you in the Lord, and admoniſh you, that you have them in ſingular love for their workes ſake.* As if hee had ſaid, I ſpeake not this ſo much for the Miniſters ſake, (for whether you love him, or account of him or not, ſo long as God accounteth and eſteemeth highly of him, he is well;) but I deſire you, even for your owne good, that thoſe faithfull men, to whom God hath given the Spirit of grace and wiſedome, and whom God hath ſet to watch over your ſoules, may not bee forgotten and neglected among you, but take knowledge of them, and obſerve them, and that for their workes ſake; for in truth they of all men deſerve moſt to be regarded and accounted of, in reſpect of the profit that they bring, and the worke that they performe. Which howſoever it ſeeme not outwardly ſo commodious, yet inwardly it is precious, and bringeth unſpeakable peace unto the ſoule. For unto them is committed the Word of Reconciliation and life, and they are made diſpoſers of the treaſures of God, that bring comfort and rejoycing to the heart. If then they be meanes to communicate all heavenly and ſpirituall graces unto you, if they helpe you to heaven, if they purge the ſoule, and build it up in faith, if they beate downe ſinne, and overthrow the power of Satan in you, ought you not to loue them, & that for their worke, and

The people muſt reverence their Miniſters

and your profits ſake? But many there be that make no ſuch account of him, and why? Becauſe they feele no ſuch neede of him, they ſee no neceſſitie of his labour, but that they may well ſpare him, they can ſee no good hee doth. And no wonder they can ſee none; to whom nothing ſeemeth good, but that which ſerveth their fleſh. For as they account of him, ſo they profit by him: and juſt it is from God, that as they deſpiſe his Miniſter, ſo God ſhould deſpiſe them, and make them fruitleſſe hearers of that Word, which in better minds wanteth not a moſt excellent fruit, according as Chriſt hath ſaid, *He that deſpiſeth you, deſpiſeth mee: and he that deſpiſeth mee, deſpiſeth him that ſent mee.* If they deſpiſe God, how can they reverence the man of God?

A ſpeciall reaſon why ſome young men grow ſhameleſſe to withſtand their Miniſters.

And hence it is, that young and vaine perſons, in many places are growne to that height of impudencie and ſhamleſneſſe, in ſinning, and ſtanding for ſinne, as they dare ſet themſelves againſt the Miniſter of God, and oppoſe their life of purpoſe, againſt the doctrine, and ſtand as ſtiffely for the diſhonouring of God, and the breach of his Law, as he can ſtand for his Law, whoſe life is nothing but a diſgracing of the Miniſterie. For, in publike view of the world, they gaine-ſay that by practice, which was taught publikely: and even while the reproote is yet freſh, and ſcarcely ended, then in the heate of their raging luſt, they fall to that which was forbidden by God, and by his Miniſter reprooved. But how comes fooliſh youth to be thus impudent, but that they are animated by the froward example of elder perſons? As thoſe young children that mocked *Eliſha* the Prophet, how could they ſpeake ſo baſely and ſo contemptuouſly of the reverend man of God, but that they uſually heard ſuch things at home by their Governours, and muſt needs utter them when they come abroad? But was not this their boldneſſe met with? did not God pay them home, though they were but children? Two Beares came out of the wood, and ſlew fortie of them. For, when they doe profeſſe themſelves to be adverſaries to the man of God, and to the Law of God, they muſt needs faile in all other duties: deſpiſing the perſon, they muſt needs neglect the doctrine, and not receiving the Preacher, they cannot take good by his preaching. The Miniſter of God then ought to bee eſteemed, not according to his coats and wealth, but according to the graces which God hath given him, and to the ſingular worke performed

formed by him; and the holy calling which he is called unto.

The second dutie of the people is, to obey the doctrine of the Minister, taught truly out of the word of God. This is commanded, *Heb.* 13. 17. *Obey them that have the oversight of you, and submit your selves, &c.* He wils them to obey their Ministers, namely, in their holy doctrine; and he adds the reason, because they watch for your soules. Sith they stand upon their guard, to defend your soules from destruction; therefore submit your selves, and obey not so much the men, as the doctrine and instruction delivered out of Gods word, by their ministery. And secondly, if you doe not this, you shall be so farre from giving joy to the heart of the Minister (which good people should doe) as that you shall pierce his soule with sorrow, and cause him to eate up his heart with griefe. For what greater anguish can come to the Ministers soule than this, that when he exhorteth his people to holinesse, they be unholy: hee teacheth them to be spiritually minded, and they be set altogether on the world: he sheweth them, that they must rule themselves, and families after the Law of God, and they follow their owne lust? This (of all afflictions) doth most wound and breake the heart of the godly and faithfull Minister, that in love to his flocke, preacheth Gods word sincerely unto them. But (will some say) what need we care for his griefe? Nay, this is it that many desire, and wish nothing more, than that they could but know how to vexe the Minister. But (saith the Apostle) make not so light account of grieving the Minister, for that is not profitable for you, hee hath the sorrow of it, but you the losse: he is driven oftner to run unto God, by your ill intreatie, and to seeke for the love of God, when men doe neglect him: but in the meane while he cannot, with that spirit and courage, pray to God for you, nor so powerfully and cheerefully preach the Word unto you.

The people must obey the Ministers doctrine.

This reprooveth them that bragge of their good dealing with the Minister, and thinke they pay him all his dues, and doe their dutie as well as any, and take it as a wrong, that the Minister esteemeth not of them, as well as of others. But what dutie is it that they performe? Doe they obey the Gospel that he preacheth, and submit themselves to his doctrine? This is the chiefest dutie: and where this is not, there is no dutie done, worth thankes: unlesse they be converted, they doe not pay the Minister

Payment of tithes only is no full discharge of all our duties to the Minister.

ſter his due: For a faithfull Paſtour, and a man of God regards not ſo much the tithes and the fleece, as the ſalvation of their ſoules. He comes (as Chriſt ſaith to *Peter*) to be a fiſher of men: and if they will not be drawn out of their luſts and ſins by his preaching, they faile in the principall dutie. For he that neglecteth obedience to the doctrine of the Miniſter, is an ill ſheepe, and ungodly perſon, ſhew what kindneſſe he will to the perſon of the Miniſter.

To yeeld maintenance.

The laſt dutie of the people to the Miniſter, is to yeeld ſufficient maintenance unto him, both for his releefe and ſuſtenance, as alſo for his defence againſt the wrongs of ill diſpoſed perſons. And this is commanded in *Gal.6.6. Let him that is taught in the Word, make him that hath taught him partaker of all his goods. Bee not deceived, God is not mocked, &c.* Where, willing them that are taught, to provide for the maintenance of the Miniſter, hee meetes with the common corruption of men, that think all is well gotten that they can defraud and deceive the Miniſter of: and therefore carnall men are never more wittie in any thing, than in withholding his due allowance and releefe. But he ſaith, *Be not deceived.* As if hee had ſaid, You thinke to deceive another; but indeed you overreach your ſelfe: your ſelves be deceived at the length. For though this cunning dealing may haply be hid from men, and done ſo cloſely, that it ſhall not be knowne, yet God will not bee thus mocked; hee ſeeth and knoweth mens fetches well enough, there is no cloaking with him that ſearcheth the hearts. For if you deale thus wrongfully, make account, that as you ſowed, ſo you ſhall reape; ſuch as your ſeeding was, ſuch ſhall bee your harveſt: this your corrupt and unjuſt dealing, ſhall in the end bring much diſcomfort to your ſelves. And in another place the Apoſtle ſaith, *If they give you ſpirituall things, is it a great matter that they receive carnall?* And, *Thoſe that ſerve at the Altar, live by the Altar.* So that it is the peoples dutie, freely and without grudging to helpe the Miniſter with ſufficient allowance for matters of this life.

1 Cor.9 11.

The people ſhould defend their Miniſter againſt the wrongs of ill men.

Laſtly, they muſt give him aſſiſtance againſt the wrongs of bad men: as is noted of *Aquila* and *Priſcilla*, *Rom.*16.4. that they ſtood for *Paul*, even to the hazard of their own lives. And he confeſſeth, that not onely himſelfe was beholding to them for this worthy worke, but alſo they deſerved thanks of the whole Church, which received good by his life & miniſterie. And if this dutie were carefully performed, perſecuters would not be ſo bold and audacious

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to moleſt and trouble the Miniſters and faithfull men of God, as they be. But though the Paſtour be never ſo faithfull in his place, and though he love his people ſo dearely that he could bee content to lay downe his life to doe them good: yet if wicked perſons doe violently and maliciouſly perſecute him, hee ſhall finde very few that will ſtand out to defend him in his good cauſe, or will put themſelves to any trouble or charge to procure his ſafetie. But they are either ſo cowardly that they dare not, or elſe ſo careleſſe that they will not take his part againſt the furie and malice of ungodly men. And therefore godly Miniſters go more heavily under their burthen, becauſe they have ſo little aſſiſtance from them who ſhould helpe them, and evill and unreaſonable men are ſo bold in their ſinfull courſes, becauſe ſo little reſiſtance is made againſt them. But if the friends of the Miniſterie would bee as earneſt and conſtant in maintaining it, as the foes are fierce and obſtinate in warring againſt it, it would come to paſſe, that ungodly perſecutors ſhould be much reſtrained, and Gods faithfull ſervants ſhould be freed from many griefes and troubles. Thus much for the duties of the people, the Miniſters particular duties follow.

Particular duties of Miniſters to their people.

The firſt is, to be a good example and patterne unto his people in love, in faith, in patience, and in every good worke. As 1 *Tim.* 4. 12. *Let no man deſpiſe thy youth*, ſaith *Paul*. Yea, but might *Timothy* ſay, how can I ſtay them? He anſwers, Shew thy ſelfe an example to thoſe that beleeve. This then is commanded as a duty that gaineth the Miniſter great reverence and account in the hearts of the people, and keepeth him from contempt, when his light doth ſo ſhine before men, that they may ſee the graces of the holy Ghoſt in his converſation. And therefore alſo the Apoſtle ſhewes how he muſt governe his ſervants, and order his children and his whole houſhold: elſe if he lay load of doctrine upon others, and doe nothing himſelfe, they may ſay, *Phyſician heale thy ſelfe*; and, *Pull the beame out of thine owne eye, thou hypocrite*: And this will make al his preaching fruitleſſe and vaine; for hee that cannot governe himſelfe and his owne family, how is it poſſible that hee ſhould order his flocke aright? Therefore he muſt ſhew his firſt skill in governing himſelfe and thoſe that be neereſt unto him.

The next duty of the Miniſter is, to preach the pure Word of God, in ſeaſon & out of ſeaſon; to feede the flocke diligently and faithfully, to prepare and deliver ſuch wholeſome doctrine as may nouriſh

nouriſh the ſoules of his people, to divide the word of truth aright, to ſpeake to the capacitie and conſcience of his hearers, in all diligence and faithfulneſſe, not making merchandize of the Word and Goſpel of Chriſt; that ſo his people may be prepared a fit and pure Virgin, to bee married unto Chriſt. And ſo farre as he doth theſe things, namely, that in doctrine and example hee goes before the flocke, ſo farre hee may looke for dutie at their hands: or if they performe it not, yet he may ſay as *Iſaiah* did in Chap. 49. verſe 14. *My judgement is with the Lord, and my worke with my God.* And thus much for thoſe ſuperiours which have authoritie in the Church, and their inferiours. The ſuperiours and inferiours in Common-wealth follow; and thoſe are Magiſtrates and Subjects.

The firſt dutie of the Subject, is ſubmiſſion both inward and outward; In heart to reverence, and outwardly to obey the Magiſtrate. And this is commanded in *Rom.* Chap. 13. *Let every ſoule be ſubject to the higher powers.* Hee commands not onely a bodily ſubjection, which may bee in many rebellious perſons that reſiſt authoritie, and lye open to the curſe of God for this ſinne: but an inward ſubmiſſion of the ſoule, as unto a ſparke of Gods authoritie, and an appointment of his. For if this inward bee not firſt, the outward will faile upon every light occaſion. There muſt bee alſo an outward ſubjection, in obeying their commands, ſo farre as they command lawfull things. As *Titus* Chapter. 3. verſ. 1. *Put them in remembrance that they bee ſubject to all in authoritie, and obedient.* But if it ſo fall out, that the Prince, or any in authoritie under him, command things unlawfull, againſt the commandement of God; then indeed we muſt with Saint *Peter* ſay, *It is better to obey God than man:* but yet ſo, that wee bee content to beare any puniſhment that ſhall be laid upon us, even to death it ſelfe. As *Daniel*, when the King made a wicked Edict, would not yeeld unto it: but yet he was content to yeeld to the puniſhment with patience, and never went about to gather a power againſt the King, in his owne defence. And the three children would not preferre *Nebuchadnezzars* commandement before Gods, neither yet did they by their owne rebellion ſeeke their owne deliverance, but quietly gave up themſelves to death, expecting helpe onely from God. So that if the Magiſtrates commandement bee lawfull, the ſubject muſt obey: but if he require an unlawfull obedience,

Subjection.

Act. 4. 19, 20.

dience, hee must not rebell, but suffer the punishment, without grudging even in heart, as *Eccles.* 10.20. *Curse not the King, no not in thy thoughts, nor the rich in thy bed-chamber. For the fowles of the aire shall descrie it, &c.* As if he should say, Though the King, or those in authority under him, doe thee wrong, yet allow thou no mischievous or wicked thought against them. For if thou doe, God will bring it to light. But if the King be unjust and wicked, then we must pray to God to convert him, as *Paul* commands, 1 *Tim.* 2.2. that as our sinnes have brought an ill Governour over us, so our prayers may either remove or better him. The first dutie then is subjection without gain-saying.

The second is to pay their dues, willingly and freely, without discontentment, as *Paul* speaketh, *Tribute to whom tribute, custome to whom custome:* and what ever payment else is necessary for the maintenance of their estate; partly that they may bee able to represse rebels and enemies: and partly that (having sufficient maintenance from the people) they may not bee distracted: but bend their whole endevour to the good government and protection of their subjects. So much for the duties of the subjects. Payments.

Let us now consider the duties of the Magistrate. For hee hath his charge too: and much is required of him to whom much is given. Magistrates dutie.

First then, his dutie is, to looke to godlinesse; that religion, and the pure worship of God be confirmed and maintained in his land. As 1 *Tim.* 2.2. *Paul* willeth to pray for those in authoritie, *that we may live a godly life under them.* First then the Magistrate (according to his place, and the authoritie thereof) must have a care of godlinesse, and looke that the holy service of God bee set up, and all false and idolatrous worship be suppressed. And this did the godly and Christian Kings in former times: as *Hezekiah* and *Iosiah*, whose greatest care, and first worke, was to pull downe all idols, and to exhort and command their people to practise the pure and holy religion of God according to his Word. And where this is not done, the duties of the second Table must needs be neglected. 1. Religion.

The second dutie of the Magistrate is, to maintaine peace and quietnesse, to provide for the unitie and concord of their subjects, as in the same place of *Timothy*, *That we may live a godly life with all peace and quietnesse.* 2. Peace.

Now

Now they muſt provide for peace, by pulling downe, and repreſſing the wicked with their authoritie; and alſo by maintaining and defending the innocent, and rewarding the good. For unleſſe the Magiſtrate uſe his power, and ſhew his authoritie againſt ſinners, they will be practiſing and ſtirring againſt Gods children. The Serpent will be nibling at the heele, darkeneſſe will hate light, and the dogs will be worrying the ſheepe. The Divell drives them, and needs they muſt be troubleſome, as he their captaine is: For an ill conſcience is alwaies fierce, and not having the peace of God to quiet them, they cannot be quiet.

What courſe or way muſt be taken then? The Magiſtrate muſt make them quiet, by turning the edge of the ſword againſt them, he muſt repreſſe them, and let them ſee, that if they be troubleſome, it ſhall be to their coſt, they ſhall trouble themſelves. And this will ſomething bridle them; that good men may have ſome reaſonable peace by them, and that iniquitie ſhall ſtop her mouth.

3. Honeſtie. The third dutie of Magiſtrates is to procure honeſtie, as in the ſame place of *Timothy*, the Apoſtle ſpeakes. Now this they muſt doe, by removing all lewd practices and perſons, and thoſe things that are occaſions of evill; as ſtewes, houſes of filthineſſe, and houſes of gaming & ſtage-playing, which are meanes to prouoke men to much luſt and unthriftineſſe, contrary to civill honeſtie and good manners. Theſe things the Magiſtrate muſt reforme, ſo farre as his authoritie will ſtretch, or elſe he is not faithfull in his place. And this is commended in *Aſa*, that he put the Sodomites out of the land. Another point of honeſtie is, to take order for the poore in good ſort. Firſt for rogues and runnagates, who being ſtrong and luſtie, make begging and wandering their trade of life; that they bee ſeverely puniſhed and ſet to worke: that no maintenance or allowance bee given unto them without puniſhment, unleſſe they will ſettle themſelves to labour: for ſo the Apoſtle ſpeaketh, *He that will not worke, let him not eate.* And what more diſhoneſt thing can be in a Chriſtian Common-weale, than that ſuch men ſhould be permitted? which fill the land with ſinne, making their life nothing elſe but a continuall practice of filthineſſe, theft and idleneſſe, (which are ſinnes of Sodome) that live without a calling, without Magiſtracie, without Miniſterie, without God in the world; that neither glorifie God, nor ſerve the Prince, nor profit the Common-weale: but are an unprofitable burthen

1 King. 15. 8.

Rogues muſt be puniſhed.

1 Theſ. 3. 10.

burthen to the earth, and a blot to the State, and (as droanes) live on other mens labours, and on the ſweat of other mens browes. Theſe filthy perſons, and unprofitable generation, this refuſe and off-ſcowring of the world, muſt bee purged away by the hand of the Magiſtrate; in whoſe hand there is power, and to whom God hath for this intent committed the Sword, that ſuch rotten branches may either bee cut off, or amended. And this the excellent and worthy example of *Iob* ſufficiently confirmes: who though hee was abundant in mercie, and in all liberalitie to the poore and needy, (whoſe neceſſitie, and not idleneſſe, made them ſtand in need of his helpe) ſo that hee was an eye to the blinde (as everie good man, and Magiſtrate eſpecially, ought to bee) and a foot to the lame, &c. yet, for theſe wicked perſons, hee ſo hated their ſin, and puniſhed ſo ſharply their perſons, as that they had rather flie to the wilderneſſe, and embrace the rocks, lie among the buſhes, and eat the Iuniper roots, than bee ſeene in that place where *Iob* had any thing to doe, or come within the limits of his authoritie: yea, ſo infamous were they growen, that men ſhouted at them as at a theefe: and they were almoſt quite baniſhed from the company of men. And he gives this reaſon; They were villaines, and the ſonnes of villaines, more baſe and vile than the earth they tread upon. This ſentence the Holy Ghoſt gives of theſe young and luſty vagrants. But one might ſay, bee they not men, and beare Gods image: Nay (ſaith hee) they have ſo defaced the image of God, as that they be not to be compared to the dogs of my flocke. The dogs of the flock doe good in defending the ſheepe: but theſe art good for nothing, and doe nothing but diſhonour God, and defile the Land with all filthineſſe and abomination. Therefore thoſe whom God hath made the head and hands of the Commonweale, muſt joyne their endevours together, to reforme theſe diſhoneſt, lawleſſe, and hurtfull perſons, according to the good and wholeſome lawes lately made for that purpoſe. But now through the negligence and fooliſh pitie of the inferiour Magiſtrates, in noc executing theſe lawes, they begin to revive afreſh, and (if the wiſe care and diligence of thoſe in higher place helpe not) will take head againe, to the ſhame of them, and hurt of the whole Common-weale. Therefore, as they will have a care to performe their dutie, and wipe away their owne diſgrace, and heale manifold evils of the Common-weale, and hinder many ſinnes among

Iob 30.1,2.

men and establish a chiefe point of honestie by their government; they must sweepe away the filth of the earth, and not suffer them to bee maintained in idlenesse. For the best mercie to such, is to help them out of their sinne, by giving them imployment, or due correction, till they be content to labour and eat their owne bread.

Secondly, for such as by reason either of age or weakenesse, or want of limbes, cannot labour, or else if they have strength and use it, cannot earne so much as may maintaine them and their family, they must bee helped by the provident care of the Magistrate; and Christian order for that end is to bee taken, that they bee not constrained to begge their bread. For it is a base and unseemly thing to urge those, who ought to have releefe sent home unto their houses, to beg their food at their neighbours doores. A modest and honest minde will rather indure much want, than seeke an almes after that manner. And others by ordinarie begging grow shamelesse and idle, and getting a custome of wandering abroad, they will never doe any worke at home. Therefore to prevent these evils and hurts, the wise and mercifull diligence of the Magistrate, must take order for their timely and sufficient reliefe, that they may not be compelled to beg it abroad, but may have so much sent home unto them, as may supply their necessarie wants.

And so much for superiours in authoritie. The superiours without authoritie follow, and their inferiours:

which are either in { Gifts. / Age.

Duties of inferiours.

Gods gifts are to be acknowledged.

The duties of those which are inferiour to others in gifts is, first, to acknowledge their gifts, and reverence them for the same. If God have bestowed upon any one more wisdome, more godlinesse, more discretion, or understanding than another; though he have no authoritie, yet hee hath an excellencie and superioritie above those which have not equall gifts: and this they must confesse, and approve to Gods glorie, and honour him whom God hath honoured. Else by obscuring Gods gracious gifts, they clip the Lords coine, and (so much as they can) hinder the glorie of God, and the good fruit that might come to men by them. They must therefore with reverence bee acknowledged. And thus the woman of Samaria, in *Ioh.* 4. which at the first jested with Christ, at length perceiving his gifts, acknowledged him to bee a Prophet,

phet, (for ſo farre onely ſhe ſaw then) and dealeth more reverently with him. And *Nebuchadnezzar* ſeeing that *Daniel* was indued with wiſdome and knowledge from God, to expound dreames, more than himſelfe or any of his Nobles, doth confeſſe it, and reverenceth him for it. But contrarie hereto is their practice, which through envie and pride ſet themſelves to deprave and leſſen other mens graces, and thinke no gifts worth looking after, but their owne; and judge all men fooles beſides themſelves. Yet they thinke it is a dutie, that other men ſhould acknowledge their outward gifts, as wealth, parentage, titles and ſuch like, and reverence them therefore; as indeed they ought to be reſpected with a civill regard for peace ſake: but no man is bound to thinke the better of them for their worldly greatneſſe. And why then doe not they themſelves eſteeme and acknowledge the inward gifts beſtowed upon others, which are much more excellent than theirs?

The ſecond dutie of inferiours in gifts, is to make a good uſe of the gifts that others have beyond them, imitating the godlineſſe and patience that they ſee in them, taking counſell and direction from them. And as they muſt reverence theſe graces in another, ſo they muſt labour for them in themſelves, as it were to light their candle at his, and to draw ſome drops from his full bucket. The good gifts of others are to be imitated.

Thus the woman of Samaria, ſo ſoone as ſhe perceived Chriſt to be another manner of perſon, than at the firſt ſhee tooke him to bee, left off jeſting, and fell to aske him ſome queſtions of Religion, that ſhe might be the better for meeting with a Prophet. And *Pharaoh*, perceiving *Ioſephs* wiſdome and provident fore-ſight, put him in ſuch a place, where his good gifts might procure the common good.

And *Nebuchadnezzar*, ſeeing *Daniels* fitneſſe for an high place of office, preferred him where hee might put his wiſdome, and other graces, to the proofe and practice. And he, who thus makes good uſe of the gifts of others, doth in truth, acknowledge and reverence them in others: elſe all ſhew of accounting of them is but hypocriticall, and ſhall yeeld no comfort to the ſoule afterwards.

This ſhames and reproves them, that heare many grave and godly ſpeeches, and yet learne no goodneſſe thereby. How many examples of patience, and holineſſe, and mortification doe they ſee in good men, and yet bee never a whit the better for them? God

hath given ſo many graces for their good, and will they profit by none of them? This is a great fault, and ſhewes that in deed there is no true reverence; for that which one eſteemes and accounts of in another, he would be verie deſirous and glad to be partaker of himſelfe.

Now on the other ſide, ſuperiours in gifts muſt turne their gifts to the greateſt good of others, uſing their wiſdome to direct, their knowledge to inſtruct, their ſtrength to beare burdens; as the Apoſtle *Paul* ſaith, *Rom.* chap. 15. verſ. 1. *You that are ſtrong*, muſt not lay burdens on the weake, to oppreſſe them, but *beare the burdens of the weake*, to helpe them. Vnleſſe therefore hee, to whom God hath given more graces than ordinarie, doe uſe that which he hath received, to the honour and glorie of him that gave it, and to the good of mankinde, for which hee gave it, hee is found an abuſer of the Lords talents; which gave them him, not to the intent hee ſhould vaine-gloriouſly ſet himſelfe above others, that want them, (and ſo tread his inferiours under foot, or cruelly oppreſſe, or craftily circumvent and deceive thoſe of meaner capacitie than himſelfe,) but to imploy himſelfe to the common good of the whole Church, and the further edification of ſuch as are weake. For as he hath received more, ſo (according to the number of theſe talents) he muſt bring forth a greater increaſe.

But for one to grow proud, and ſet himſelfe above others, in regard of his preheminence; this provokes God againſt him, and is the next way to make him deſpiſed, and to loſe his gifts which hee cannot better imploy. As it is ſeene by wofull experience in a great number, whom God hath furniſhed with many gifts, both of body and minde (ſo that there was great hope, that they ſhould have much ſet forth the glorie of God, and done good to his Church,) when they beganne once to lift up themſelves, and to ſeeke their owne vaine glorie, more than the glorie of God, (and ſo to turne their gifts the wrong way) themſelves have growen in contempt, and thoſe graces they had afore, have rotted away, and by little and little come to nothing. And juſt it is with God that it ſhould be ſo: For that man which will not honour God with his gifts, God will ſee that hee ſhall not have any true and conſtant honour by them. And better that they and their gifts ſhould periſh, than that they ſhould have them to doe no good to others, but to ſet up and advance themſelves about their brethren. Thus much

much for ſuperiours and inferiours in gift: Thoſe in age follow:

The duties of younger perſons to thoſe that are ancient is, to ſhew forth a reverent opinion of them, and all dutifull and modeſt behaviour toward them, in regard that they carry upon them as it were a print of Gods eternitie. This is commanded in *Levitic.* chap. 19. verſ. 32. *Riſe up before the hoare-head, and honour the perſon of the aged*; I AM THE LORD. Where (in giving this Commandement of honouring the aged) he meeteth with young proud perſons by this reaſon, I AM THE LORD, to whom thou oweſt thy ſelfe and all poſſible obedience, I will have it thus; and in this reſpect, it were the beſt way for thee to yeeld it, or elſe thou doeſt not onely deſpiſe the aged, but even the ancient of dayes, the God of heaven, who hath given this Commandement, and ſtandeth for the honour of the aged. So in *Eſay* it is noted as a curſe of God, and a plague, that commeth with the ſubverſion of the Common weale, when ſuch wofull confuſion ſhould take place, as that young boyes and children (of no diſcretion and government) ſhould preſume againſt the ancient; and proud youths (that have no grace, nor any thing to commend them) ſhould grow to that extremitie of impudencie and ſhameleſneſſe, as to preſume againſt their betters, and preferre themſelves before their elders. Iſay 3.5.

Which doth ſharpely reproove the cuſtomable rudeneſſe of our young perſons, that ſhew no token of reverence to their elders, in riſing or being uncovered before them; but uſe ſuch behaviour towards them, as if they were their companions or play-fellowes.

Of elder perſons.

The duty of elder perſons, is to give a good example. For, *A gray head is a glory, if it be found in the way of righteouſneſſe.* If they be godly and holy, and ſhew forth a wiſe and grave converſation: then either younger perſons ſhall give them their due reverence; or of they doe not, the ſin lyeth upon their owne heads, and themſelves are blameleſſe.

So, *Titus* chapter 2. and verſe 2. *The elder muſt be ſober, honeſt, diſcreete, ſound in the faith, love and patience.* As their body decaieth, ſo their ſoules muſt increaſe in all gravitie and ſobrietie: and for their unſound limbes and weake, they muſt get a ſound and ſtrong faith. By the long cõtinuance of time, and often uſe of the meanes of ſalvation, they muſt get great ſoundneſſe and power of faith; which may worke abundantly in them the fruits of love, that

alwayes doe accompany true faith: and this love will make them patient, not froward, nor peeviſh, nor eaſie to be offended; but full of long-ſuffering, and to be an example to others of meekeneſſe. But contrariwiſe it is in thoſe, whoſe ſinnes of their youth have ſoaked ſo deepely into them, and ſo filled their bones, as there is no grace to be ſeene in their old age. Their words are altogether light, vaine, and fooliſh, nothing ſavoring of grace; ſo that no man can ſee any matter of reverence, neither crave advice of them, or be ſilent to heare ſuch vile and unſavorie talke as cuſtomably comes from them; and their converſation is full of teſtineſſe, and unadviſed wrath, and blotted with miſerable and abject covetouſneſſe and greedineſſe, that they are alwayes ſmelling earth-ward, and purſuing the world ſwiftly, when they can ſcarce goe up and downe in the world. No grace, no wiſedome, nor any vertue beautifieth their gray haires. Theſe want (and that juſtly) their honour, becauſe they have the firſt ſtep, (namely old age) but they lacke the upſhot and perfection, that is, to be found in the way of righteouſneſſe. So much of unequals. Now the duties of equals are, to live together peaceably and comfortably, and not to exalt themſelves above their fellowes, as all the Apoſtles ſtrove who
Mark. 10 37. ſhould bee the greateſt: afterwards, *Marke* 10.37. the ſonnes of *Zebedee* made ſuite, that they might be advanced above the reſt
Philip. 2.3. of their fellowes. But wee muſt labour to goe one before another in giving honour, and in lowlineſſe of minde, to eſteeme others better than our ſelves. So much of the Commandement. The reaſon followeth.

That thy dayes may be long in the land which the Lord thy God giveth thee.

THis is taken from the good effect and commoditie that will come to him that kepeth this Commandement. It ſhall bee for his profit, he ſhall have the benefit of it himſelfe. So that hence
Obedience to our parents and ſuperiours lengtheth our dayes. we may learne this leſſon; That the way to get a proſperous and long life, is, to be obedient to parents and ſuperiours, and to honour them. As *Epheſ.* chap. 6. verſ. 2. he ſaith, This is a Commandement with promiſe, namely, with an expreſſe and ſpeciall promiſe, for the ſingular good of all that keepe it. For indeede this ſtirres up the heart of the parent, to pray to God for his children,

that

that hee would powre a bleſſing on them. For ſo are the words in the originall, *That they may prolong thy dayes, viz.* thy Parents: when they ſhall have occaſion to thanke God with a glad and joyfull heart, for that comfort which they have received, by the obedience and dutifulneſſe of their children: this brings with it a bleſſing of God upon the ſoule and body of ſuch a child, to prolong his life in all happineſſe. But on the other ſide, when the father and mother of the child, through his rebellion and obſtinacie, are driven to ſigh and mourne before God with a troubled ſoule, that hee that ſhould have beene one of their greateſt comforts, is one of their greateſt griefes; this brings a curſe, and provokes God to cut off his life untimely; and his ſoule alſo (unleſſe he repent) to his damnation. An example of this we have in the Rechabites, the ſonnes of *Ionadab*, *Ierem.* 35. verſ. 19. They did reverence their parent ſo much, as that when hee (ſeeing the exceſſive abuſe of wine to drunkenneſſe, and the abuſe of houſes and lands to covetous greedineſſe) commanded them to drinke no wine, nor build houſes, nor buy land: which might ſeeme an hard commandement, abridging them from their pleaſure and profit; yet in love to their father, they kept it faithfully all their dayes. Now God comes upon the Iſraelites and condemnes them by the example of *Ionadabs* ſonnes, ſhewing that hee had beene a better father to them, than *Ionadab* had beene to his ſonnes; and his commandements reſtrained them from no lawfull delight, but onely from ſinne which would deſtroy their ſoule; yet they would not bee ſo obedient to him as the Rechabites were to their father. Therefore in the laſt place, hee comes to give a reward to the Rechabites, and ſaith, that *Ionadab the ſonne of Rechab ſhall never want a man to ſtand before him:* Such a good thing, and ſo acceptable it is to God, that children ſhould ſubmit themſelves unto their parents: and ſo *Ioſeph* having beene a good ſonne unto *Iacob*, *Iacob* prolonged his dayes; for hee prayed heartily for him, that God could not deny his prayer. Alwayes when *Ioſeph* came, then *Iacobs* mouth was full of bleſſings; and hee was ready to pray for him with his whole heart: And theſe prayers of his were not vaine and fruitleſſe, but tooke ſuch place, that God indeed bleſſed *Ioſeph* in himſelfe, and his poſteritie abundantly. So that the beſt diet (as it were) and the beſt ayre to make men live a long

and happy life, is to bee obedient to their parents and ſuperiours.

Therefore let children learne to bee dutifull and ſerve their parents, as *Paul* ſaith, that *Timothie* did ſerve him, as a ſonne ſerveth his father: and the like is taught in *Malach.*3.17. Thus doing, they ſhall bring Gods bleſſing upon their ſoules and bodies: otherwiſe they ſhal either have a ſhort life, or if they live long, their life ſhall be filled with miſeries, or their ſoules with ſuch raging and unruly luſts, as draw downe the heavy wrath of God upon them.

2 We ſhould labour more to make our children gracious then great.

This ſerves alſo ſecondly, to inſtruct parents, that if they would have it goe well with their children, they muſt not then ſo much labour to get great matters in the world for them, as to take them downe betime, to inſtruct and nurture them in godlineſſe, and to endeavour to worke reverence and piety in their hearts; or elſe, be they as great as they will, they ſhall get but a curſe upon themſelves. As we ſee in *Davids* ſonnes; when he was remiſſe in bringing them up in the feare of God, and let them have their owne way, and could not finde in his heart to correct them; how did Gods curſe purſue them? One commits inceſt, the other (ſeeing *David* would not puniſh ſo heinous a ſinne) uſurpeth authoritie, and becomes his brothers Iudge and executioner, and after alſo driveth his father out of his Kingdome, and ſeekes his life, till himſelfe was ſurpriſed by a miſerable death, Gods hand taking vengeance on his wickedneſſe. Another for traiterous practices was juſtly put to death by his brother. So all theſe came to a fearefull and a violent end, becauſe he would not reproove and correct them, as he ought to have done. But for *Salomon*, his father inſtructed him, and his mother taught him: he was kept in, and not ſuffered to runne after vanitie. Therefore wee ſee what bleſſings befell him, and what a curſe over-tooke the other three. Therefore, as parents may, and muſt deſire an happy and long life for their children; ſo they muſt alſo uſe the meanes to get it for them by good nurture, and maſtering of them, to make them know and do their dutie. For it is much better that parents tame them by correction, than God deſtroy them in his indignation. And if they be not ſtayed at firſt, they will proceede from rebellion againſt parents, to be rebels againſt the magiſtrates, and even againſt God himſelfe, till they be brought to utter confuſion.

2 Sam.13. and 15.

3 Reg.2 25.

Prov.4 3,4. & 31.1.

This ſerves alſo for the comfort of dutifull children; who, though

though they bee left in a poore eſtate, deſtitute of all worldly wealth; yet let them not looke ſo much upon their preſent wants to be diſcouraged, as upon their former obedience to bee comforted. Have they behaved themſelves humbly and thankefully towards their parents? have they beene willing to do for them what good they could, to yeeld due obedience unto them? make account then, that God will bleſſe and ſuccour them, they ſhall live a long and happy life upon earth. But thoſe that bee now ſo rebellious, as they bee ſicke of the father or mother, and deſire the parents lands more than their life; they muſt juſtly looke that the day will come, when their children will be as weary of them, and as willing to be rid of them, as they have beene of their owne parents.

Children need not be diſcouraged for their poverty, but for want of pietie.

But here ſeemes an objection to ariſe; Wee ſee it far otherwiſe oft times. Wicked perſons often live long: and thoſe that be obedient many times die quickly. To this we may anſwer; That the reprobate liveth but to heape up wrath againſt the day of wrath, and to make up a greater meaſure of his ſinnes, that God may make up a greater meaſure of vengeance. So that the greateſt promotion for reprobates, were to die as ſoone as they bee borne; for the longer they live the more ſinnes they commit, and the more ſhall bee their torments. But for the godly, if God call them away betime, it is to bring them to a better place, that they may be taken from the evill to come. As the onely good ſon of *Ieroboam* died young, to the intent he might not be infected with the fearefull ſins of his fathers houſe, which might have inſnared him, if he had lived longer among them: and alſo, that he might not be afflicted with the ſight of thoſe horrible judgements, that were to fall upon that graceleſſe family. And this is no ill bargaine, to bee taken from earth to heaven, from the conflict to the triumph, from the battell to the victory, from man to God and the company of his holy and bleſſed Angels and Saints.

Eſay 7. 1.

That the Lord thy God giveth thee,

IN that it is ſaid, God gives them this land, this we learne, that all good things are the gifts of God. As the people of God ſay in the *Pſalme*, their ſword and bow did not bring them into the land of Canaan, but the Lord according to his promiſe made

All good things are gifts. Pſal. 44. 3.

to

to *Abraham*, to give that land to him, and his ſeede, for ever. So that God giveth poſſeſſions and inheritances, not our owne wit or nature. As *Deut.*2. God ſaith, he gave the Edomites, Ammonites, and the Moabites, their poſſeſſion; and hee did caſt out great giants before them: they thought it had beene their valour, but God ſaith, it was his mighty worke, or elſe they could not have ſtood before thoſe huge and monſtrous giants. And further hee chargeth the Iſraelites, that they ſhould not meddle with the Edomites: for (ſaith he) I will not give you of their land, no not ſo much as a foote breadth, becauſe I have given mount Seir to *Eſau* for a poſſeſſion. The like commandement is given in the ſame ſecond chapter of *Deut.* concerning the Moabites and Ammonites, that they ſhould not diſtreſſe them nor contend with them in battell, becauſe the Lord had given theſe two Kingdomes to the children of *Lot*. So that God both puts and keepes men in poſſeſſion. So *Pſal.*42.1,2. *The earth is the Lords:* and then hee giveth a reaſon; becauſe he is the maker and preſerver thereof. All men in the world cannot make one creature; and when a thing is made they have no power to preſerve it. Becauſe God can onely create and make, and when they bee made, uphold and preſerve theſe things, he is onely the true owner of them. And although he put man in poſſeſſion, yet he will never put himſelfe out of poſſeſſion, but he will have the diſpoſing of all. No man hath the fee-ſimple of his own life: the beſt is tenant at will: God giveth us our breath, and life, and all things, and he can and will take all away, when it pleaſeth him.

1. *Uſe.* Thankfulneſſe is due unto God for the benefits of this life.

Sith then the earth is the Lords, and all that is therein, and he is the right owner of it; this uſe wee muſt make hereof, thankefully to acknowledge, whence we receive all theſe things that wee enjoy, and carefully to uſe them to the honaur of the giver. Moſt men will ſay, who is ſo ſimple but hee knoweth, and confeſſeth, that God gives him all things? In word, it is true, almoſt none but will ſay ſo: yet indeede and in practice, how many be there which deny it, and ſay the contrary? For, where there is a true and hearty perſwaſion, that God doth freely beſtow all things, and wee have them of his gift, theſe two things will alwaies follow: Firſt ſuch (ſo far as they are perſwaded) wil never be proud: for they can ſay to themſelves, What have I that I have not received? and then we will rather be the more humble, when we know that wee are more

more indebted to God, and have a greater reckoning to make. For all ſwelling proceeds from hence, that one thinkes that he hath all from himſelfe, and for himſelfe.

Secondly, hee that in truth of heart confeſſeth hee hath it from God, will uſe that he hath to Gods glory, and not beſtow it vainly upon his owne luſts. For why doth God give you ſo large wages, but that you ſhould doe him the better ſervice? and why hath the ſteward his maſters goods, but to lay all out to his maſters profit? Elſe if a ſteward ſhould ſay, I have onely the keeping of the money, but it is all my maſters, and not mine; and yet he will ſpend it laviſhly in gaming or rioting: then is he either a diſſembler, and thinkes not that it is his maſters, though he ſay ſo; or elſe hee is a theefe, that will waſte his maſters goods unthriftily: But in truth the ill uſe of goods ſheweth that moſt men in their hearts ſay of their goods, as the Atheiſts of their tongues, *Pſal.* 12. *Our tongues are ours, and wee will ſpeake:* So theſe ſay of their wealth; It is ours, and wee will doe with it what we luſt. But it is not yours: When did you purchaſe it of God? When paid you any price to him for it? Where was the bargaine made, or the writings ſealed? What, is God ſhut up within the clouds, that he hath nothing to doe in the earth? Nay, but time will come, that they ſhall know (to their griefe) that the earth is the Lords, though he (for a while) hath permitted the uſe of it to the ſonnes of men. Therefore let men learne in the uſe of their lands and goods, to acknowledge God to be their ſoveraigne Lord and maſter, and let not their luſt be maſter of the Lords goods.

This ſerveth alſo for the terrour of thoſe that have and doe abuſe the good benefits of God to his diſhonour. God will certainely turne them out; or if he keepe them in, it ſhall be but as in a priſon. They ſhall not have the uſe of theſe things by the vertue of the Covenant, that they may ſay as it is here ſaid, The Lord thy God gave thee theſe and theſe things; but thus they may ſay, The Lord thine enemie hath permitted thee to have theſe and theſe things, *Iudas* could not ſay, the Lord my God hath given me this money: but, the Lord hath appointed me to periſh by this money. And ſo it is with all ſuch as abuſe Gods benefits; they come not in mercy, as bleſſings and favours, to further their ſalvation, but they come as curſes to harden their hearts, to make them proud, covetous, or riotous, and ſo to procure their ſooner and ſorer deſtruction.

2. The abuſe of the good gifts of God doth oft deprive us of the things themſelves: or better to want them then have them.

Laſtly,

Gods children ſhall want no good thing.

Laſtly, this ſerveth for the comfort of Gods true children and faithfull ſervants. Sith God giveth all things, therfore ſurely they ſhall want nothing that is good for them: for hee himſelfe ſaith, It is not good to give the childrens bread to dogs; and ſhall wee thinke that he will doe it? Doth God feede the ſwine, and will he ſtarve his children? and therefore that which oft times they take for a diſcouragement, that Atheiſts and prophane blaſphemers have money to ſpare and carry away, when Chriſtians bee in miſerie, pinched with want and neceſſitie; that ſhould be an helpe to their faith, and an encouragement to their hearts. For, be the dogs kept thus fat and well liking? Sure then the children, though they have not things ſuperfluous to make them wanton, yet they ſhall have things neceſſary for their uſe and comfort. For the Lord is our habitation, he is *a Sun and ſhield unto us, the Lord will give grace and glory, and no good thing will hee with-hold from thoſe that walke uprightly*, *Pſal.* 84. 11. And theſe things they have by vertue of Gods covenant, and as teſtimonies of his love. And therefore, though their portion be not altogether ſo large; yet *a little that the righteous hath is better than the troubleſome abundance of the ungodly*, *Pſal.* 37. 16. For they may ſay, the Lord our God hath given us theſe things, and that in mercy. Therefore ſince God is true, and juſt, and mercifull, ſince he is Lord of heaven and earth, if they caſt themſelves and their truſt upon him, hee will caſt all things good and neceſſary upon them, in the due and fit time: or if they have ſome outward wants, they ſhal be recompenced with inward graces, and better comforts. And ſo much for the fifth Commandement, concerning the ſpeciall duties of men in reſpect of their place, gifts and age. The ſixth Commandement followes.

THE

The ſixth Commandement.

Thou ſhalt not kill.

THis Commandement reſpects the perſon of our neighbour, requiring us to procure his welfare and ſafetie both in ſoule and body, and to avoid all kinde of crueltie and unmercifulneſſe.

The parts; a { Prohibition of { Omiſſion of good / Practice of euill } to { Body. / Soule. } / Precept.

What the things of omiſſion be, that are fordidden concerning the body, it may appeare in *Matth.*25. where Chriſt condemneth ſome as goate, limbes of the Devils, and fire-brands of hell, becauſe they gave not meat to the hungrie, nor drinke to the thirſtie, and cloathed not the naked, and viſited not the ſicke and impriſoned, and ſuch like. So that the neglecting of theſe duties of mercie, is ſufficient to condemne them as guiltie and worthy of eternall death and hell fire. And *Luke* 16. in the Parable the rich man is condemned for want of mercie unto *Lazarus*, becauſe he had enough to beſtow on pride, and vanitie, and pompe, to ſet out himſelfe; but nothing to give to his poore comfortleſſe brother. Whereby is ſhewed the doome of all ſuch wretched perſons, as have this worlds goods, and yet let their godly brethren want, ſhutting up the bowels of compaſſion from doing good. The charge of crueltie and want of mercie lieth heavie upon ſuch: for, Hee that turneth his eare from the crie of the poore, ſhall crie himſelfe, and not be heard. Another thing of omiſſion is, when one neglecteth to pay the due wages and recompence for the worke of any poore man. For, if it be a miſerable ſinne, not to doe good freely, where need requireth, it is much more abominable and damnable, not to give a due debt and reward of the worke when

Omiſſion of workes of mercie.

1 Ioh.3.17.

Prov.21.13.

The workman ſhould have his wages.

when it is deſerved. So *Deut.* 24.14. *Thou ſhalt not oppreſſe an hired ſervant that is needy and poore, thou ſhalt give him his wages for his day, neither ſhall the Sun goe downe upon it, (for he is poore, and therewith ſuſtaineth he his life) leſt he crie againſt thee to the Lord, and it be ſin unto thee.* This is condemned as an unjuſt and unmercifull thing, that when one hath hired a ſervant to doe his worke, he ſhould either give him no wages, or elſe not give it him in convenient and due time, but hee muſt ſeeke for it, when hee ſhould have uſe of it for his releefe. And God ſaith there, if ſuch an one be pinched with neceſſitie, and cry unto God, he will heare and revenge his wrongs. And *Iob* (to prove himſelfe no hypocrite) uſeth an imprecation concerning this ſinne, Chap. 31. verſe 39. that if hee had eaten the fruit of his Land without ſilver, and had not payed the wages to him that tilled it, and brought in his harveſt, or if the furrowes of his Land had eryed together againſt him, then let his ground bee accurſed: as (indeed) hee and it had both beene guiltie thereof, if hee had broken this Commandement in this high degree. And if hee had done ſo, the verie earth would have cried; the furrowes would have made a complaint againſt him. For two ſpeciall ſinnes there be in the ſecond Table that make the Land crie to God, that hee can have (as it were) no reſt, untill hee take vengeance: The one Sodomie, and the other Oppreſſion and crueltie againſt this Commandement. As afore in *Deut.* So in *Iames* he ſaith, *Howle ye rich men:* and why? The crie of the poore, oppreſſed by you, is come up into the eares of the Lord of hoſts. When one gets his goods ſo ill, and enricheth himſelfe by with-holding other mens dues, though the perſons oppreſſed ſhould bee ſilent and ſay nothing; yet his neceſſitie, his belly, and his backe, would make an hideous outcry before God, till hee had executed his vengeance. And for ſinning in this branch of this Commandement, *Iehoiachim* was blamed, *Ier.* 22. 13. to verſe 20. Which is ſo much the rather to be noted, becauſe moſt men thinke that the dignitie of the perſons, may make ſome excuſe for their ſinne; but it is not ſo. For if any might uſe the labour of another without recompence, then might the King, who is the Soveraigne Lord of all: yet he being a King, is reproved by God for this. He is charged, that hee built his houſe without equitie. How is that proved? He uſed his neighbour without wages, and gave him not for his worke. And for this cauſe, and

Gen. 18. 20.

Iam. 5. 1, 2, 3, 4.

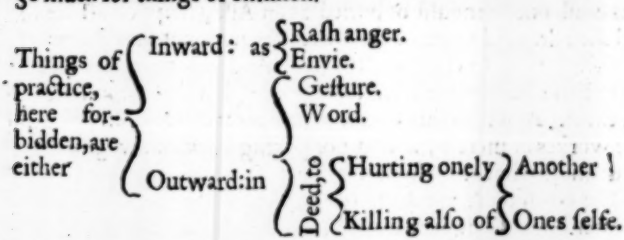
for

or his wicked covetouſneſſe, the Lord would not vouchſafe him the common honour of men, to bee covered with earth when hee was dead, but he ſhould be buried as an Aſſe, ſtript of all hee had and then dragg'd without the Citie, throwne out that his carkaſſe might bee food for beaſts and birds. And what was his crime? Even this; hee did not reward the poore, but ſerved himſelfe upon them. And thus this Commandement is broken, in omitting the workes of mercie, and in not paying ſufficient wages, and in due time, to thoſe to whom it is due.

The omiſſion of the dutie to the ſoule, is either of ſuperiours or inferiours. Of ſuperiours, firſt and chiefly, of the Miniſter. If he doe not preach, and admoniſh his people plainly and faithfully, he is guiltie of murdering and deſtroying their ſoules. As in *Ezek.* 33.8. *If he tell not the people of their ſins, they ſhall die in them, but their bloud ſhall be required at his hand.* And if hee doe tell them, though they amend not, he is free: as *Paul* ſaith, *I am innocent of the blood of all men*, *Acts* Chap. 20. 26. And why? *Becauſe I have told you all the counſell of God, and kept nothing backe.* So for other Governours alſo, as Parents, and Maſters of families, for everie man is a Biſhop in his owne houſe. For ſo it is ſaid, *Deut.* 6.7. *Thou (O Iſrael) ſhalt teach theſe things unto thy children, thou ſhalt talke of them, &c.* Thoſe men that have no care to teach their children and ſervants to know God, or to come to the Word of God, whereby they may bee ſanctified, and brought to ſalvation; ſuch imbrue their hands with the bloud of their ſoules, and are guiltie of crueltie; becauſe (through their negligence) they ſuffer thoſe that are committed to them, to run headlong to their owne deſtruction. Such are thoſe (againſt whoſe ſoule this charge ſhall lye hard at the day of the Lord) that never ſo much as require or perſwade their inferiours to come to heare Gods word, and to uſe ſuch exerciſes as may increaſe their knowledge; but rather permit, yea, encourage them to breake the Lords Sabbath, and ſpend it in fooliſh and wicked practices, either at home or elſe abroad. And for inferiours, they alſo when they will not take inſtruction omit that dutie that ſhould ſave their ſoules. As that ſervant that will not eat his food when it is allowed him, but wilfully pineth himſelfe, is a murderer of his owne body: ſo he, that (when he is taught and admoniſhed) caſts it off, his bloud ſhall be required at his owne hand, and God will proceed againſt him, as a-

gainſt

gainſt a wicked and cruell perſon that hath ſtarved his owne ſoule. So much for things of omiſſion.



Raſhneſſe.

The firſt thing of practice that is here forbidden, is inward: and that is haſtie and unadviſed anger, raſh and unjuſt wrath. As in *Matth.* 5. 22. Chriſt ſaith, *Whoſoever is angrie with his brother unadviſedly, is culpable of judgement*; guilty of the wrath and vengeance of God. Now that is unadviſed and ſinfull anger which either hindereth one from doing good to the perſon with whom he is offended, by praying for him, or kindly admoniſhing him; or elſe when it is conceived without ſufficient cauſe, or exceedeth either in the time, or in the meaſure. As *Paul* ſaith, *Epheſians*, 4. *Let not the Sun goe downe upon your wrath, nor give place unto the Devill.* That which was (for the ſudden and preſent paſſion) in ſome ſort naturall, if it lie ſoaking and lingring, and ſinke deepe into the heart, it growes then to be devilliſh. And ſo if ones anger bee above that, that the qualitie of the fault requireth, this is raſh, and commeth not through the fault of the partie with whom he is offended, but through his owne folly that is angrie. Therefore we muſt looke that we be never moved without a juſt cauſe. And then that wee proportion our anger, to the ſinne committed againſt God, and not to the injurie done to us; and that proceeds from pride; and is no better then revenge: and therefore we muſt more be grieved at thoſe things that breake the firſt, than at thoſe that breake the ſecond Table: and alwayes that, that doth moſt diſpleaſe God, and is moſt odious to him, muſt be moſt grievous to us. And yet let not the Sunne goe downe upon it: but let it quicken us to pray for the perſon; and that with a zeale of Gods glorie.

Rules to make men atient.

Now, the meanes to keepe us from this fooliſh and ſinfull paſſion of raſh anger; are theſe: Firſt, often to meditate upon our owne

owne sinne and vilenesse. As in *Tit.* 3. 2. he saith, *Shew all meekenesse to all men.* Yea, but might some say, they bee untoward and disobedient, and I am of a very cholericke and hot nature, that I cannot but be angry with them. But (saith he) *Remember that we our selves were in times past, unwise, disobedient, deceived, serving the lusts and divers pleasures, living in maliciousnes and envy, hatefull and hating one another.* As if he should say, Think of this a little, and consider how bad your selfe both have bin, and are still, and that will coole your choller, and make you more meeke to others that offend. So hee that oftnest remembers his owne sinne, will bee most patient to another: and none are more eager and passionate against the slips of others, than those that are most slack and negligent to examine their owne great sins. So that, could wee consider our owne offences; how rebellious we have beene against God, and how often iniurous to men, this would make us more quiet, and to take more deliberation before we were offended so much with our neighbour: this serious consideration of our owne grievous and many sinnes, will asswage, delay and take away the edge of our rash anger against the weakenesses of others.

Secondly, labour to get wisdome always, and in every thing to behold Gods providence, to see his hand ruling every thing, and to perswade our selves, that all things come to passe according to his purpose and direction; and then we shall not so soone fret against men. As *David*, when *Shemei* railed upon him, he looked to God, and did not fixe his eyes downward onely to *Shemei*, and it was so far from distempering and over-heating him, that it quickned him to prayer, and made him so much the more humble and earnest before God. For he saw then (and so may we) that though it be unjust with men, yet it is just with God; and though we have not deserved it at their hands, & so they wrong us, yet we have deserved that at Gods hands, & much more too; he doth us no wrong at all, though he appointeth such evill instruments to afflict us.

Thirdly, avoid the occasions that will provoke us to it. As men will keepe gun-powder and towe, and such drie stuffe from the fire; so let us be as wise to preserve our soules from those that would fire us with anger. As from the company of froward persons, whose words and ungracious dealing will quickly move one to passion: from gaming and drunkennesse, that make men quarrell and ready to fight upon every light occasion. As the drun- 3 Prov. 22. 24, 25.

kard saith, *Prov.*23.35. *They have stricken me, but I will to it againe*

4 Fourthly, it is good to marke and obserue those that be stirred vp with passionate anger, beholding their countenance, how vnseemly and disfigured it is; how rude their actions; how absurd their words; how base and contemptible all their behaviour is: and the sight of this in another, will be some meanes to make him loath it in himselfe.

5 Fiftly, consider, what testimony the word of God giveth of this hastinesse, and of froward and unquiet persons; *Anger resteth in the bosome of fooles.* Every time a man giveth place to this unruly passion, he maketh an open proclamation to all that be by, of his owne foolishnesse. So much furie, so much follie; the more chasing, the lesse wisedome. He that cannot rule himselfe, but must breake out into wrath upon every light and small occasion, testifieth to all that stand about him, that he hath no true knowledge of God, no knowledge of himselfe, no sound discretion or setled order in his heart. Let men excuse it how they will, it is their nature, and you must give them leave: then you must give us leave to give credit to Gods word. If it be your nature, it is a foolish nature, and a proud nature: and if you overcome not this nature you shall never be but a foole in Gods account. Oh; but you must beare with us, and not thinke so hardly of us for our infirmities. Well, sometimes men may put up their raging without reply, and beare their stormes with silence: but it cannot be, but such a man must carry the brand of a foole, and he that sees him, cannot but have this opinion, that he is a man without wisdome. Hee cannot reverence him in his heart, he cannot but yeeld, that the saying of the holy Ghost is true, *A foole in a day is knowne by his wrath:* you can hardly finde a fooles heart without some coale of fretting and anger. Lastly, weigh the punishment which it deserves and draweth upon us, (if it be not pardoned and healed) even the fearefull judgement of God, *Mat.*5.22. And these be the means to keepe one from this first inward breach of this Commandement: *viz.* from carnall, fleshly, and sensuall anger, which hardens our brothers heart more, and hinders our selves from doing the good that else we might and should doe.

Ecclef.7.11.

Prov.12.16.

Envie. The second breach of this sort, is Envie; which is a bitter affection, against the prosperity, and the preheminence of another. An hatred to our brother, in regard of some good thing that he hath, which we would have, but cannot. Thus the divell was a murtherer

therer from the beginning, in that he carryed such an envie to our first parents by reason of their good estate, as that hee never rested til hee had brought them into as bad case, almost, as himselfe. Thus also *Cain* bred envie so long in his heart, till hee practised the slaughter of his brother with his hands: For, hee carryed such a malice to him in his heart, as that he could not afford him a good word, or countenance. And what was the matter? His brother was liked of God and better accepted than himselfe. But what fault had hee done? This was all, God loved him better, for hee was more holy and upright. But indeede a proud heart thinketh all lost that commeth not to it selfe. So *Iosephs* brethren carryed a froward affection against him, and gave him all churlish lookes, words, and intreatie. And how had *Ioseph* offended them? what wrong had hee done? what evill had hee spoken or practised? Surely none. But hee behaved himselfe so well and godly, that his father did esteeme of him, and love him better then any of them: and therefore they repined and envied that any should bee preferred before them in their fathers favour. But, had not hee deserved it? They will not consider of that: they cannot endure that their father should love any better than they, and therefore they will make him away.

Now how grievous a sinne this is, it will appeare, if wee consider the causes and effects of it. The causes are, pride, and abundance of selfe-love, but exceeding want of true love. For, *love envies not*: but selfe-love and pride would have all themselves, and thinke that they are wronged, if another have any thing more than they. Then the effect that it brings after it, is, actuall murther, if it bee possible, as in the former examples: and the Pharises (who when they began to beare a grudge against Christ, because hee had better gifts, and more account among the people than they had) could not bee quiet till they had nailed him to the Crosse. The envious person also is a twofold murtherer, and killeth after a double sort. For, first hee hates his brother for those good gifts, in regard whereof hee ought to love him so much the more: (for, as God doth give more graces to any one, and so shewes his love more unto him, so is it our dutie, both to bee contented with Gods dealing, as also to shew our love and kindnesse the more, because God shewes his:) but now hee hates him for this cause; *And he that hates his brother in his heart, is a man-slayer.* 1 Cor. 13. 4.

An envious man a double murtherer.

1 Iohn 3. 5.

Prov.14.30. Secondly, hee is also a murtherer of himselfe: for *envie is the rotting of the bones*, he eateth up his owne heart, and impaires his owne strength. And therefore as the drunkard and glutton is a murtherer, because hee weakneth himselfe, and hurts his body with excesse; so be those also, that by this cursed affection do dry Gen.4.5. up their bloud, and consume their owne bones. *Caine* sets his cruelties on worke, first in his owne body, and was unnaturall against himselfe, and next against his brother. First he disquieted and vexed his owne soule, and consumed and wasted his owne body: and then hee tooke his brothers bloud for a medicine to ease his paine. An envious person then is guilty of murther two wayes: First, for hating his brother whom he ought to love as himselfe. Secondly, by entertaining such a fretting canker, that eateth up his owne body, which he ought to preserve.

Remedy against envie. Now the way to keepe out this monster, is to get store of charity into our hearts: for then wee are armed and fenced against repining at anothers good. When shall you have a loving mother grudge at her childs beauty, goods, good name, or such like? When will she thinke her child doth too well, & be sorry because he is in so good an estate? Surely never. And why? because she loves it. And this is a buckler against all envy. So much for the inward breaches of this Commandement. The outward follow.

Disdainefullnesse. And first by gesture, when we use any disdainfull and spitefull behaviour, thereby to grieve, mocke, or contemne our brother: as the enemies of Christ dealt with him, as appeareth, *Psal.*22.7. where the Prophet speaking in the person of Christ, saith: *All* Matth.27.39. *they that see me, laugh me to scorne: they shoot out the lip, they shake their head.* And so *Mark.*15.19. they bowed their knees unto Christ in derision. And when our Saviour Christ spake against covetous- Luke.16.14. nesse, the Pharisees they snuffed at him. And when *Steven* was convented before the Scribes and Elders, they first breake this Commandement by their malicious gesture: for *they gnashed their teeth* Gen.31. *against him*, and them they violently killed him. And so *Iacob* was driven away from *Laban*, by his evill and hard countenance and carriage of himselfe: for he could not looke upon him in peace, as at other times, but his visage was sowre and lowring (as *Iacob* saith to his wives) and therefore he could tarry with him no longer.

And this is so much the worse, if it be an inferiour towards a superiour. As if the child or the wife shall sharpen their face, and looke

looke bitterly or scornefully upon the parents or husband: this is a great offence: and how ever they may account it a small matter; yet those, against whom it is done, feele what griefe it bringeth, and that they could with more ease suffer a great wrong from another, than such froward and contemptuous lookes and countenances from them.

First then, we are forbidden here to grieve others, by gesture, in carrying our selves in countenance and behaviour bitterly, scornefully, or contemptuously towards them. Secondly, in word, by provoking termes, as Christ saith, *Matt.*5.22. *He that calleth his brother, foole, is worthy to bee punished with hell fire.* And *Paul*, 1 *Cor.*6.10. reckoneth such in the number of adulterers, buggerers, and such like filthy persons, and saith, that *no railer shall enter into the Kingdome of heaven.* And Christ saith, *We shall give account for every idle word.* Then if God be so just a Iudge, that hee will not beare with idle and fruitlesse speeches, that are scattered in the aire to no purpose: how doe they thinke to speede, that have not onely abundance of waste words, but their mouth also is full of cursing and bitternesse, on every light occasion? If they bee crossed but in the smalest matters, and even a little mooved, their mouth runnes over with all manner of railing & cursed speaking, such as is not meet to be named among Christians. Those therefore that finde themselves guilty of this, that they be so easily provoked to such foule and reproachfull termes, must confesse before God, that they be miserable breakers of this Commandement. For venomous and spitefull speech woundeth sore and striketh to the heart, and often dries up the blood with sorrow and vexation. Matth.12.36.

But that we may be freed from this evil tongue set on fire of hel, we must pray to God; first, to set a watch before our mouthes, that we may not speake unadvisedly. And secondly, to give us a good heart. For according to the abundance of the heart, the mouth speakes. That is the guide of the tongue, and (as it were) the ware-house to the mouth: and looke what stuffe, good or bad, is laid up in the ware-house, that you shall see stirring abroad in the shop. The tongue can no man tame, but God can tame it: to him therefore we must run, that he would take away the evill of our hearts, and set such a watch over us, as that wee may speake good and wholsome speeches, profitable to Gods glory, and the good of our bretheren. So this Commandement is broken in word. Iames 3.6. Remedies against an ill tongue. Psal.141.3. Matth.12.34. Iames 3.8.

Now it followeth how it is broken in deed: and that firſt, when one ſtrikes to hurt, without death. This hurting of our neighbour in revenge, God hath appointed to be puniſhed by the Magiſtrate, by inflicting the ſame hurt upon him, that he in the heate of revenge hath done to another: *An eye for an eye, hand for hand, foote for a foote, &c.* And this is moſt juſt, that hee ſhould drinke of his owne cup. He thinkes it a light matter in paſſion, to ſtrike out ones eyes: therefore he ſhall feele himſelfe how ſmall a thing it is. He makes it a ſmall thing to cut off a leg or an arme: well, if he like it ſo well, hee ſhall make triall in himſelfe how good it is. All which ſhew, that God doth exceedingly hate this fierceneſſe of men, to run upon their brother in revenge.

Levit. 14. 19.

Revengement what wrong it doth.

And that we may the better ſee the unlawfulneſſe of this ſinne of revenge; conſider what wrong hee doth to the partie, and unto God, and to him ſelfe that would be revenged. Firſt, concerning the perſon on whom he ſeekes revenge, hee takes upon him to puniſh him, without any calling or authoritie, and therefore is injurious. But may I not doe to him as hee did to me? No, God gives no ſuch allowance; but bids us doe as we would bee done unto: therefore one goes beyond his commiſſion, and for this cauſe doth injurie. Then, to himſelfe he doth wrong that ſeekes revenge: for it imbitters his enemie more, and makes him more mad againſt him: and then he is not ſure to ſpeede better, but he may get more hurt to himſelfe: and if he be too ſtrong for the other, yet he hates him more, and watches to doe him miſchiefe. And beſides, he ſtrips himſelfe of Gods protection, he neither can pray for a bleſſing, nor have a bleſſing; becauſe he is out of Gods defence: hee promiſeth no ſhelter, neither doe his Angels watch over him that is out of his wayes. Therefore he is ſubject, either to hurt another, and ſo to imbitter him more; or to be hurt by another, and then he hath no comfort: for hee ranne into his owne danger, and ſought his owne harme.

Pſal 91.

Laſtly, he wrongs God moſt of all: for he takes his office out of his hand: for God hath ſaid, *Vengeance is mine, and I will repay.* Who made you a Magiſtrate to take Gods roome? What commiſſion have you to lay hands upon his Image? But if I ſuffer this, hee would alwayes bee medling and quarrelſome, I ſhould not have any quiet by him. But God ſaith, *I will repay.* Thinke you, God hath left governing the world? or is he aſleepe, that hee cannnot

Rom. 12. 19.

cannot ſee theſe troubleſome perſons? Or doth he want juſtice, or power, that he cannot or will not puniſh them ſufficiently, but you muſt needs ruſh upon the bench, and be Plaintiffe, Iudge, and Executioner your ſelfe? Nay, you doe great wrong; hee hath ſaid, I will doe it; and will you preſume to ſtep before him, and ſay, I will doe it my ſelfe? But God is fitteſt to reward and revenge injuries: for he is not partiall, and he tries the hearts, and ſees all circumſtances why he hated you, how long, and with what minde he did thus and thus unto you: and he alſo can and will proportion the puniſhment to the fault: whereas (commonly) if men might carve to themſelves here, they would cut a great deale too deepe, or elſe be too ſparing. But ſith God can doe it in beſt time, in beſt meaſure, and in beſt manner, and hath ſaid hee will doe it, what ſhould you doe medling with revenge, unleſſe you will hurt your ſelfe, wrong another, and ſhoulder God out of his place?

Now for actuall murder, it is either { Secret, or Open. } Actuall murder.

Secret by poyſon, or ſome cunning device, ſuch as was *Ahabs*: He would not openly murther *Naboth*, but yet hee lets *Iezabell* have his ring, and conſents to, and conceales the matter of that curſed and bloudy deſigne againſt *Naboth*. Therefore the holy Ghoſt termes *Ahab* no better than a murderer. In like caſe *David* would not ſlay *Vriah* with his owne hands, nor by the hands of his ſubjects, but he puts him in the forlorne hope, caſting him into ſuch a peril, that he could not eſcape, and that alſo with a deſire of his death; then by this plot, hee thought to cover all: but God hath diſcovered, both to himſelfe, and to the whole world, that *David* was guiltie of murder. So much of ſecret murder. Open is committed when one doth with his owne hands openly and willingly take away the life of a man. This is condemned, *Gen. 6. 9. Thou ſhalt not ſhed mans bloud.* The reaſon is added; *For hee was made in the image of God.* This is therefore to deface Gods image, and as it were to raſe the Princes picture and great Seale. Yea, this thing is ſo hatefull unto God, that hee commands, that if a beaſt ſlay a man, he muſt be ſlaine, and his fleſh not eaten. Now, if God would have a beaſt ſtoned that ſlayes a man, although hee have

1 King. 21.

2 Sam. 18.

Exod. 21. 28.

neither law nor reaſon to reſtraine him; much more thoſe are worſe than beaſts, that having Gods commandement and humane reaſon to hold them backe, yet by theſe barres cannot be kept in from violating the image of God, and ſpoyling the life of man. Beſides, they have ſeene how ill murderers have ſped. As *Cain*, what a curſe, what a brand did God ſet upon him, that hee was alwayes a runnagate and a vagabond, and could find no reſt upon the earth? And *Numb.* 35.37. it is ſaid, that the land is defiled by bloud, and cannot be made pure, but by the death of him that was the murderer.

Now this is ſo much more vile, by how much they bee nearer bound in any linke or bond to him that doth this wrong; as a brother the brother, a child the father, the wife the husband, and ſuch like. This makes the ſinne a great deale more hainous and odious. But moſt monſtrous and unnaturall of all is it for one to lay violent hands upon himſelfe, to whom hee is bound by all bonds. For though one be neere to father and mother, &c. yet himſelfe is moſt neare to himſelfe, and he ought to have moſt care of himſelfe: therfore for one to rend his owne ſoule & body aſunder, is moſt horrible, and breakes moſt bonds of God and nature: and this no beaſt will doe: Sometime they will teare and gore one another; but no beaſt was ever in ſuch extreamitie of paine or miſery, as that he would rage againſt himſelfe and ſeeke to deprive himſelfe of life. And this is noted of moſt impious and deſperate perſons, as *Iudas* and *Achitophel*, which were firſt barbarous and cruell to others, and then at the length they turned the point of crueltie againſt themſelves.

Therefore this ſhould make us pray to God to preſerve us from this higheſt degree of murder and moſt heinous and execrable cru-
Cauſe of killing ones ſelfe.
eltie. For the cauſe that one growes to this (more than beaſtly) rage and crueltie againſt his owne body, is
1 firſt, a monſtrous pride that he will not bee at all, unleſſe he may be as he liſt himſelfe:
2 he will not ſubmit himſelfe to Gods will. Secondly, unbeleefe; that
3 hee hath no faith in God, nor ever lookes for a good iſſue out of troubles. Thirdly, (uſually) from extreme crueltie to others: as *Saul*, when he had beene bloudily minded againſt the Prieſts of God, and *David*; hee made his conſcience ſo fierce, as that it ſet upon himſelfe, and wreaked his owne teene on his owne bowels. And *Achitophel* was cruelly bent againſt *David*, and carryed an earneſt

earneſt thirſting after his bloud; and then at length hee fell to be asill minded towards himſelfe, when hee was once croſt of his purpoſe and deſire. Now let us labour to keepe our ſelves from envie and hatred, and take heede of revenge, and God will keepe us from committing murder. He that makes conſcience and prayeth againſt the leaſt, ſhall keepe himſelfe ſafe from falling into the greateſt. Thus much for things forbidden in this Commandement.

The thing commanded generally, is to love the welfare and ſafetie of our neighbours ſoule and body, as our owne: and the particular duties that in it are given in charge, are either inward or outward. The inward are two, meekeneſſe and compaſſion. Meekeneſſe is a milde, quiet, and loving diſpoſition of the heart, and a kinde and courteous affection to our neighbour. This is commanded, *Epheſ.* 4.32. *Be yee courteous one to another, and tender hearted.* This courteſie he oppoſeth to anger and bitterneſſe, which he had named in the former verſe, as breaches of this commandement. And there bee reaſons why men ſhould carry tender and meeke affections toward their neighbour. The firſt may be gathered out of *Eſay* 18.7. *Hide not thy ſelfe from thine owne fleſh.* Wee have one God, one Father, and are (as it were) one body; and therefore muſt bee like affected one to another, as members of one body. Another reaſon is, 1 *Peter* 3.4. *A woman of a meeke ſpirit is much ſet by of God.* That which is particularly applyed to the woman, is as true of the man: that whoſoever is of a meeke and quiet ſpirit, he is in high account and favour with God and his Angels. As contrariwiſe, a froward and contentious perſon (be hee as conceited of himſelfe as he will) is baſe and contemptible in the eyes of God, and of all Gods children. Meekeneſſe.

Now, the branches and parts of this meekeneſſe, are firſt, to forgive one another: as in the place of the *Epheſians* before: *Bee yee courteous, forgiving one another, as God for Chriſts ſake forgave you.* Meeting with an objection that might bee made: Why? I am as gentle, affable and quiet, as any man can bee, ſo long as you doe not wrong me, nor diſgrace me: but indeede, if you do me injurie, or croſſe me of my will, then (you muſt pardon me) I am ſomething paſſionate, I cannot endure it. Can you not endure it? what can you endure then? Surely, no more then a Beare, or a Lyon, or a beaſt can. But a Chriſtian meekeneſſe will forgive and forget injuries Forgiving one another.

juries and wrongs: It will not onely bee kinde to the kinde, and shew courtesie for courtesie, (for this the very heathen and infidels may doe) but it will overcome evill with good, it will be kind to the unkind, and put up wrongs and offences. And as hee lookes for pardon from God for farre greater matters, so hee will not sticke, easily to give pardon for these lesser things: but he that cannot bring his heart to this, to forgive his enemies, and doe good unto them, is a trasgressour of this Commandement, and liable to Gods fearefull judgements for the same, as appeareth at large, *Matt.* 18 23. and thence to the end of the Chapter.

Construing things in the best part.

A second branch, and indeed an effect of this kindnesse, is to construe all things in the best part, to take things in the best sense and meaning we can, not to be suspicious and misdeeming. For this ill construction, & wrong interpretation of things, by haling and wresting them to the worst sense, is a meanes to fill our own hearts full of bitternesse, and make us ready upon every occasion to fall to brawling and contention with other men. When one shall have these doubts: Perhaps he thinketh thus of me, it may be he had this meaning, or did it to this ill intent; this will marvellously infect and leaven the heart with malice and hatred. And therefore, *Rom.* chap. 1. verse 29. it is set downe as a note of an evill man, that he takes *all things in the worst part*. But a courteous and meeke man will bee sure, if a thing may bee expounded one way better than another, to take it in the best sense, and make the best of it.

A third branch and effect of meekenesse is, to seeke after peace, to be a peace-maker, to study to preserve and maintaine unitie and love, as it is said in *Psal.* 34. 14. *Seeke peace and follow it*: as if hee should say, Peace is a jewel most precious, which if one labour for, he may finde, otherwise he cannot.

Yea, but will some say, How can I get it? It flies from me: I would faine be friends, and he will not: I seeke peace and kindnesse, but he is froward, and I can finde no good intreatie at his hand. Well, yet follow after it; though it runne from you a while, pursue it still, and at length you shall finde it, and that to your great comfort.

When a man follows peace.

Now then a man followes after peace, when hee avoids all things that may breed jarres, and minister occasion of offence. For many there be, that would seeme desirous of peace, and to have men

men thinke well of them, and deale kindly with them: but they care not how they behave themselves, and what they doe to offend and grieve every one, and to stir them up against them. But kindnesse will doe every thing, that may winne peace, and avoid all things that may hinder it, or breede strife; yea, hee that is truely meeke, will rather (in matters belonging to himselfe) part with his owne right in some part, and be content rather to want something that is due unto him, than hee will raise up contention and strife. And he that doth not thus, is not truely meeke, and therefore also not much set by of God.

Compassion and pitie.

The second inward dutie is compassion and pittie. The former belongs, and is to be performed of all men, even in time of their greatest prosperitie: but this is proper to those that are in some affliction and miserie. Now this compassion and mercy, is to have a fellow-feeling of the griefes of other men, to weepe with them that weepe, to mourne with them that mourne, to beare the burdens of them that bee weake, and so to fulfill the law of Christ. This is commanded in *Colos.* chap. 3. vers. 12. *Now therefore as the Elect of God, holy and beloved, put on the bowels of mercy.* Hee wisheth them, as they would be sure of their election, and have a sound note of their holinesse, and that God loved them, so to put on the bowels of mercy; let the miseries of other men enter into their hearts, and make their bowels yearne, even as if the case were their owne.

Rom. 12. 15.

Galat 6. 2.

Now this compassion and feeling must be both to the soules and bodies. As for the soules wee have an example of Christ Iesus, that seeing the people as sheepe without a shepheard, in an hard case for matters of their soules, he had compassion, and mourned in his soule for them. And so he wept over Ierusalem, when hee saw them so stubburne, and so to resist the grace of God, and the good meanes of their peace. And *Paul* saith, 2 *Cor.* 2. 3, 4. when he heard of the incestuous man, hee wrote unto them in many teares, and in as much sorrow (almost) as if the sinne had beene his owne. But contrary to this, is the mercilesse and pitilesse behaviour and heart of such, as are so far from weeping and mourning for the sins of other men, and from having any pitty upon them; as that they despise and contemne them, and make a jeasting talke of it to their disgrace, rather then pray for the, or grieve for them to their helpe and amendment; yea, and worse than that, many

bee

be so devillishly minded, and so resemble the devill their father, as that nothing rejoyceth them more, than to heare of anothers fall: especially, if he have beene a professour, and stood for Religion: then if he slip, it is such good newes, and maketh them so glad, as if they had gotten a great bootie. But little doe they know how they sinne against their owne soules, and how they provoke God to let them fall into the same sinnes, or to give them up to worse offences, that then they may find the same intreatie, and others shall rejoyce and mocke at their fall, as they have done at the fall of Gods servants. And indeed a pittilesse heart towards other mens slips, is the next way both to make themselves fall into the like sinne, as also to shut up the hearts of men from shewing any compassion unto them. Also for matters of the body, we must be touched with griefes of others: as in *Hebr.* 13. vers. 3. *Remember those that are afflicted, as if yee were also afflicted:* and wee must bee as members of one body. Now wee know that the members be all partakers of the same griefe and paine. If any one, yea, but the meanest, suffer any thing, the rest also are partakers thereof: and so if we have that love that ought to bee in the hearts of Christians, we cannot chuse but feele (in some part) the afflictions of Christians. And this the example of *Iobs* friends sheweth, *Iob* 2. 11. It is said, that having heard of the miserie whereinto *Iob* was suddenly cast, they came to him, not as the common custome is to bid him bee of good cheere, and wee hope you shall doe well: but they came to lament with him, they wept with him, and rent their clothes, and sate downe with him mourning. They (hearing their friends woe) would let him know that they were touched with it, and therefore they shew it by mourning, and sitting in the dust, making his case theirs, so neere as might be. And if one be thus throughly and sensibly affected with other mens sorrowes, this good effect will follow; that they will bee ready and willing to releeve them, and doe workes of mercie to them. As if one part of the body bee troubled with ach and paine, you neede not make a long oration to stirre up the other parts, to use their best meanes to ease and helpe it, for they are partakers of the griefe.

The good that growes by a sensible feeling of others miserie.

But for want of these bowels of mercie, it comes to passe, that men be so hardly drawne and haled to any worke of mercy, that it must be pulled from them by maine strength; and so many arguments,

arguments, ſo many reaſons, ſo many inducements muſt conſtraine them to it, before they will yeeld: and then, when all this is done, they beſtow a thing of no value, nothing to the purpoſe. And they that bee bountifull and liberall enough in matters of luſt and vanity, be ſo ſparing in workes of mercy, that one can hardly wring a penny from them, by all the perſwaſions hee can make. And what is the cauſe they bee ſo ſlow and unwilling? Becauſe they neither have, nor will have any ſenſe of other mens miſeries, but put away all conſideration and regard of theſe things, and give themſelves wholly to pleaſure. And in thoſe matters which will coſt them many teares, and bring them no good hereafter, but much ſorrow, they care not how farre they runne, and what charges and expences they be at: but for workes of mercy, and duties of compaſſion that will further their reckoning, and comfort their ſoules, and doe good to the Church and Saints of God, they come off ſo ſlowly and heavily, as though all were loſt which is that way beſtowed. And the reaſon is, becauſe they have an heart mercileſſe and void of compaſſion.

Now the outward duties follow: and they are three in number ſpecially to bee regarded. The firſt is an amiable and loving behaviour of ones ſelfe towards others. For, as a ſowre looke, and an auſtere contemptuous geſture, breakes this Commandement, (becauſe it alienates mens affections from us, and is a preparative to hatred): ſo it is a fruit of love, and a part of keeping this Commandement, that one ſhould (by all good and gentle carriage of himſelfe) ſhew his readineſſe and willingneſſe to do good ſo neere as he can to all. And this is a thing noted in *Abraham*, as a matter of commendation, and a teſtimony of his humble and loving heart, that where hee came hee was very courteous to all men, even to infidels and men of falſe religion, and did carry himſelfe in all good ſort unto them. As when he had to deale with the Hittites: firſt, he bowed himſelfe in all courteous manner, and then his words were gentle, and all his perſwaſions milde and kind: and when they willed him to bury his dead in any of their ſepulchers, he gives them hearty thanks, and with the like courteſie and good ſpeech as before, propounds his requeſt. And this gentle dealing did ſo win the hearts of theſe heathen people, and made him ſo wel eſteemed

Amiable behaviour.

Genes 18. esteemed and accounted of amongst them, they say to him, thou art a Prince of God amongst us, and would deny him nothing. And so when he met with the Angels, which he tooke for no other than common travellers, hee saluted them, bowing his body in all humble manner, gave them good termes, and called them Lords, and intreated them to eate a morsell with their servant. And by this affabilitie, and kind usage of himselfe, hee did not onely get favour & good account with them among whom he lived, but hath gotten credit to this day, and shall to the worlds end; that being a man of worth and good desert, so well graced, and of such place and wealth, all this did not make him sowre, careless, or disdainfull: but he shewed himselfe kind and amiable, even to the meanest: and if we will be reckoned among *Abrahams* children, we must tread in his steps of gentlenesse and modestie: for proud lookes, and scornefull, and disdainefull behaviour are not onely odious to men, but also most abominable unto God himselfe, as appeareth in *Prov.* Chap. 6. vers. 17. *These sixe things doth the Lord hate: yea seven are abomination unto him*; A proud looke, a lying tongue, &c.

Swaggerers and their behaviours. But we see on the contrary side, that many thinke to get credit by high and proud lookes, as swaggerers and ruffians, that have no grace in them, nor outward things to commend them. These abiect base persons, the scumme and froth of all the earth, rude in behaviour, wicked in heart, and careless in life, thinke (if they can looke bigge, and carry a proud and disdainefull countenance, and over-crow every man, and care for no man, scorne their betters, and preferre themselves before all) then they be men of some note, they shall be accounted of, and they be worthy to be looked after. They thinke to get credit by contemning every body; and to be had in account by making no account of any. This is their courage, this is their valour, and they have nothing to grace themselves with, but this kinde of rudenesse. But in truth this disgraceth & discrediteth them, this proclaimeth their shame, and sheweth that they be light and emptie of all goodnesse, and though they had many good parts otherwise, yet this would bury all, and make them contemned in every mans heart and eye, because they Genes. 16. 12. be so scornfull and contemptuous to every one. This was *Ishmaels* kind of life, his hand was against every man, hee regarded none, nor cared for any, but set them all at defiance and at naught: there-

fore

fore every mans hand was against him, they set as light by him: and these also have an *Ishmaels* reward, every one is their foe, and every one speketh of their shame: and what have they gotten now? For they that will be honoured must honor, and they that will be kindly dealt withall, must deale kindly with others. He that looks for an amiable behaviour from others, must shew an amiable behaviour to others.

The second outward dutie, is to defend the oppressed, and succour those that suffer wrong; a thing much commended in *Iob*, that he pulled the prey out of the Lyons mouth, & sought out the cause of the poore, he was a father to the fatherlesse, and husband to the widow. And this did comfort him in the time of trouble more then all the wealth in the world. This is commanded in the *Proverbs* chap. 24. ver. 11. *Deliver them that are drawne to death, and wilt thou not deliver them that are led to bee slaine? If thou say, Behold, I knew it not; he that pondereth the hearts, doth not hee understand it? and he that keepes thy soule, knowes hee it not? will hee not also recompence every man according to his workes?* He sheweth, that if we see those that be unrighteously drawne to death, and oppressed, we must not stand by and say; Alas, who ever saw such a world as this is? who ever saw such dealing? But wee must put to our helping hand, and labour (to our power) and as farre as we can to rescue them and deliver them; for (saith hee) wilt not thou preserve them? as if hee should say; Art thou so mercilesse that thou wilt not helpe the oppressed? But then hee meeteth with our excuses, which we are ready to make in such cases: I knew not that he had such neede of my helpe: and if I should meddle, I might bring an old house upon mine owne head, and trouble my selfe when I needed not. But he cutteth off all, saying, Doth not God see thee and know thine heart? as if hee should say; Well, these excuses may dazle mens eyes, and make a faire shew with them that can see nothing but shewes: but God looketh not so much to the tongue, and what one can say for himselfe, but hee pondereth the heart, he doth not see it lightly, but knowes and considers every particular thing and circumstance, and therefore there is no shifting nor doubling when he commeth to take triall of us. And he knowes that all excuses come from selfe-love, and the love of lucre and commoditie, that one might spare cost, and live at ease, and rather see another oppressed with wrong, than hazard himselfe Iob 29. 16, 17.

ſelfe any thing to helpe him. And laſt of all he ſaith, You that be ſo loth to ſuffer a little trouble, and be at a little charges to helpe another man in his miſerie, know you not that God recompenceth men according to their workes? that he cauſeth them to reape like for like? and may not you come to the like miſery your ſelfe? and then, becauſe you had no heart nor wil to helpe another, you ſhall ſee others ſit as quietly by you, and not venture to minſter any ſuccour unto you. But many men are ſo poſſeſſed with ſelfe-love, & ſenſleſneſſe of other mens wrongs, as if they were things done in a farre countrie, and in another age; as though it nothing pertained to them, they have nothing to do with them. Others proceed a little further, yet come farre ſhort of that compaſſion which God requireth: their mercy is onely in words: I am ſorry (ſay they) and it is pitty that honeſt men ſhould bee thus wronged; but they never put to an hand to helpe, neither will they be at paines or charges, to eaſe and deliver the oppreſſed: yea moſt men beare this minde, that they could take more paines, and bee at more coſt to pull one of their owne beaſts out of the ditch, than to pull a poore wronged Chriſtian out of the pawes of the perſecutor. But *Ionathan* was not of this minde, he ventured his owne life to ſave *Davids*, and delivered him out of the hand of *Saul* his father; though it ſeemed, *David* onely ſtood betwixt him and the Crowne. And *Obadiah* being the Kings ſteward when *Ahab* his maſter raiſed an hot and ſharpe perſecution, and would have ſlaine all the Prophets, and he ſhould have eſcaped but hardly, in likliehood, if his maſter had perceived that he had borne any favour unto them: and the famine was ſo great, that no bread nor water (almoſt) could be gotten for mony, ſo that it was not onely dangerous, but exceeding chargeable, to feed an hundred Prophets now, whom the King ſought with all violence to put to death; yet (nowithſtanding all theſe impediments) hee ſtood faithfully for God and his Prophets, and kept them with bread and water ſufficiently in the heat of perſecution, and in the exttemity of famine. *Rahab* alſo (ſo ſoone as ſhe had any ſparke of religion, and the feare of the true God) defended the ſpies, and that with hazard of her owne life. For (when the King would faine have gotten them, with purpoſe to have ſlaine them) ſhe hid them, and ſaved their lives; and by that meanes alſo ſaved her ſelfe, and her houſhold; and had this priveledge,

1 King. 18. 4.

that

that afterwards Christ Iesus came of her stocke and posteritie.

But on the contrary, most cruell and cursed of all are those, that bee so farre from helping and succouring Gods afflicted Saints, as that they rejoyce at their trouble, and recount it one to another, as very joyfull tydings, that makes them merry, and they put an hand to it, and to their power helpe it forward. These shew themselves professed enemies to God and his servants, and miserable vassals to sin and Satan; and therefore (unlesse they repent) judgement without mercie will be unto them; as they loved mischiefe, so it shall come unto them; and as they were farre from mercy, so it shall be farre from them.

Shewing mercy to the necedie.

The third and last duty here commanded, is to shew mercy to the needy that want, according to our abilitie and their necessitie. This Christ commands, *Luke* 12. 33. *Sell that yee have, and give almes, and make you bags that waxe not old.* Where Christ exhorting them to be mercifull, meetes with a common objection: Indeede I would willingly bestow something upon Christ, but alas I have nothing to give. Yet, have you nothing to sell? Never a strike of corne? never a parcell of land? no household-stuffe that you could spare for Christ? If you have, sell it, and give it to Christ and his members, in their necessitie. Even as a wicked man will rather sell something to serve his lust, than that hee will have it unsatisfied: so doe you for Christs sake, let not him goe unserved, but shew that you love him, as well as they love their lust. Oh, but if I should sell, and give thus, I should bee beggered. Nay, Christ willeth no man to begger himselfe, but make you bagges. This is such a treasure, as no other is like it: for none other will multiply and yeeld encrease lying by us, but is of that nature, that either of it selfe it will corrupt, and the canker and rust will waste it and bring it to nought, or else the theefe may meete with it, so that one is in continuall danger one way or other to lose it. But this is such a kind of treasure, as in it selfe is everlasting and growing; and is so surely kept, that no man can deprive us of it by force or craft. And then another benefit there is also, *Where your treasure is, there will your heart be also.* This is a good effect, that if one lay up treasure in heaven, his heart will follow it.

What is the reason, that many men come so hardly, and with such difficultie to speake of heaven, that one cannot draw their thoughts thitherward? Because their treasure is not there, they

have ſent nothing before them thither.

Worldly men can talke nimbly and readily of grounds, of money, and beaſts, and ſuch like, becauſe in theſe they have laid up their treaſure; and let a man goe whither he will, from the one end of the world to the other, his heart will ſtill bee there where his treaſure lies: of this he will talke at his table, and in the field as he walkes, and every where elſe, without wearineſſe. The treaſure drawes the heart unto it. But theſe have never laid up one penny in heaven, and therefore have no minde to thinke of it. But if a man would let his chiefe wealth be with God, and lay up his ſpeciall goods in heaven, his chiefe thoughts and ſpeciall deſires and meditations would be of God and of heaven: hee would talke of it as willingly, as conſtantly, & with as little tediouſnes, as the moſt covetous man ſpeaks of his money and cattell; and nothing ſhould be ſo delightfull to him, as to conferre and meditate of things pertaining to the life to come. And *Prov.* 11.17. it is ſaid, *He that is mercifull to the poore rewardeth his owne ſoule.* As if he had ſaid, Every man will yeeld, it is a good thing to bee beneficiall to himſelfe, and doe good to his owne ſoule, but this is moſt certaine, that nothing in the world, no purchaſe, no bargaine, ſhall bring ſo much profit to the ſoule, as a mercifull heart, and a liberall hand, to beſtow his goods upon poore Chriſtians, the members of Ieſus Chriſt. So the Apoſtle ſaith, 2 *Corinthians* 6.9. *Hee that ſowes liberally, ſhall alſo reape liberally.* It is otherwiſe in this matter, than it is in mens ordinary husbandry: for, let a man ſow never ſo good ſeede, and uſe all diligence in preparing the ground, yet ſometimes he loſeth much labour, and is diſappointed of his hope. But here it is certaine, one ſhall have a good harveſt, nothing ſhall hinder this crop. If one ſow but a cup of cold water, for conſcience, and in love, it is ſowne upon Chriſt Ieſus, hee is the ground: as in *Matthew* 25.35. *I was hungry and thirſty, &c. yee fed and cloathed mee.* Therefore, unleſſe wee thinke that Chriſt will bee a barren ground; it is moſt certaine, that hee that ſcatters ſeede here, ſhall finde a large increaſe. That which is caſt abroad in mercy, ſhall returne againe in goodneſſe: the more good a man doth, the more good hee ſhall receiue, and that certainely, becauſe God will reſtore it. And there is nothing more effectuall to continue the good eſtate and proſperitie of a family, than when the Governour thereof is full of mercy and good

workes,

workes, as appeareth, *Psalme* 37.26. *The righteous is ever mercifull and lendeth, and his seede is blessed:* and Prov. 21.21. *Hee that followeth after righteousnesse and mercy, findeth life, righteousnesse and honour.*

Now that one may doe this duty of mercy rightly, so as it may be pleasing unto God, and bring comfort to his owne soule, these rules must be observed:

Rules that one may doe the duty of mercy aright.

First, out of *Micha* 6. 8. *Deale justly, and love mercy.* Iustice in getting, must bee joyned with mercy in bestowing: that must be well gotten, that is liberally given; or else it is but to rob one to give to another: to take it from the right owner, to whom God hath given it, to bestow it on another that hath no right to it. As *Samuel,* (1 *Sam.* 8.14.) saith of the ill Kings, that they would take away the peoples vineyards, and fields, and olives, to bestow them on their servants, and on whom it pleased them. This is not mercy, nor to be accounted liberalitie: neither doth it deserve any better name then theft. As many among us care not how unjustly they get, whom they pinch, whom they oppresse, whom they wrong: but when the time comes, that they thinke to shew their liberalitie, and to let all the world have a taste of their bountie, then no man shall be put backe, but they will keepe open house, and every man shall have his fill for a time; and now they thinke they have quit themselves well, and you must account them very liberall and bountifull Gentlemen. Nay, first let them be just, and then they may be mercifull: but till then, all is oppression, robbery, and spoyling.

Men must bee just, before they can bee mercifull.

And many idle Ministers that get many benefices into their hands, and make themselves fat with the peoples bloud, yet to purchase to themselves some vaine glory, they will bee content to make some counterfeit shew of liberalitie once or twice in the yeere, they will come to the people, and feast them, and spare no cost for a meale or two; but they rob their soules to feede their bodies; and under pretence of this hospitalitie, they make a prey of the soules of the poore people. But they should doe as *Zacheus* did, first restore the ill gotten goods, and then of the rest that was their owne, they might be mercifull and doe good: for it is no liberalitie to be lavish of ill gotten goods.

Secondly, it must bee done liberally, without grudging or murmuring: 2 *Cor.* 9.7. *God loves a cheerefull giver.* It must not

Cheerefull giving.

be wreſted from us, but come willingly and freely; or elſe the praiſe is loſt. So *Prov.* 3.27. *With-hold not the good from the owner thereof.* He makes the Chriſtian neighbour that is in neceſſitie, an owner; even one that hath good right and title to our goods, according to our abilitie. For God hath given it unto them, and it is their due: therefore he ſaith, With-hold it not from him, but give him readily; put him not backe, but let him ſee that thou art glad to doe him good, and that it is a delight to thy ſoule to helpe him in his neede. So Chriſt ſaith, that the poore widdowes farthing was more in Gods account, than all the large offerings of richer men: for moſt of them gave ambitiouſly, and ſome Phariſes meritoriouſly, to bind God unto them, and make him beholding unto them; but ſhee did not looke to credit: for it was rather a diſcredit to caſt in her mite among the great gifts of the proud and wealthy, neither did ſhee thinke to merit any thing at Gods hand thereby, but deſired to pleaſe God. That which ſhee had, though it was but a little, ſhe gave very freely: and therefore God accounted it as a very great gift. Therefore we muſt looke that our gifts be free-will offerings, and come voluntarily, and then they ſhall be well accepted.

Marke 12.43.

Thirdly, wee muſt looke to doe good, eſpecially to the houſehold of faith. Though a man ſhould doe good to all mankind, yet his principall regard ſhould be to Chriſtians, that where Gods kindneſſe appeareth moſt, there his kindneſſe may bee moſt exerciſed; hee muſt doe moſt good, where God hath given moſt grace. So *Matt.* 25. that which they did to poore Chriſtians, was accounted as done unto Chriſt himſelfe, and hee repayeth it as a debt of his owne.

Galath. 6.

Which confutes thoſe, that if they beſtow any thing, bee ſure Chriſtians ſhall have leaſt: but it is done (hand over head) without any regard to whom it is done; and every one ſhall fare better with them than hee that is beſt. There is a certaine hidden malice, and a ſecret inveterate enmitie to good men; and therefore all worldly men, thinke that worſt ſpent, that is given to Gods children. And thus much of the things forbidden and commanded in this Commandement; that we doe the one and avoid the other.

Hinderances from the keeping of the ſixth Commandement.

Now certaine things muſt be avoided, which are occaſions of the breach of this Commandement. And the firſt of theſe is pride: for ſo much pride as there is in any, ſo much occaſion there

is

is of the breach of this precept. For ſo the holy Ghoſt ſaith, that onely from pride contention comes. Hee that is proud, is alway ready to ſtirre up ſtrife: for he will doe wrong to any, but he will be admoniſhed by none. Secondly, hee ſo ſpends and ruinates his eſtate, by ſerving his proud luſt, that hee hath nothing to beſtow in workes of mercy: by ſetting himſelfe ſo high, hee brings his eſtate ſo low, that he cannot affoord to doe any good; he is alwayes in want and neede, ſtill ſhifting and caſt behind hand, becauſe hee is too laviſh in ſpending upon needleſſe things to ſerve himſelfe. As the Sodomites, though they lived in the moſt rich and plentiful countrey under the Sunne, and that which was fruitfull of all increaſe, yet they could ſhew no worke of mercy, nor doe any good to any body. Becauſe they were proud, and thought nothing well ſpent, but that which was ſpent in ſatisfying and ſerving of their owne luſts; therefore they could ſpare nothing to ſupply anothers need. So it is ſeen, that many men of meane eſtate, are able to doe more good, and doe beſtow more in workes of mercy, than many that have rich revenues. And why? Becauſe theſe with their revenues have a devouring ſinne, and that is pride, which draweth them dry; ſo that they may truely ſay, they have nothing to give, they are driven to ſuch wants and neceſſities, that they have not ſufficient to ſerve their owne turnes. But why have they it not? whoſe is the fault? Is it not therefore becauſe they have fed the waſting humour of pride? and that eates up all which they ſhould beſtow on Gods poore Saints. Therefore, whoever would keepe this Commandement, let him ſtrive againſt this ſinne: for that it will make him unable to doe good, and cauſe him to bee as drie wood, to miniſter matter for every contention.

Pride. Pro. 13. 10.

Secondly, beware of covetouſneſſe: for a covetous man cannot but be cruell. As appeareth *Micha* 3. 3. where ſpeaking of covetous mens dealing with their poore neighbours, he ſaith: *They eate the fleſh of my people, and flay off their skinne from them, and they breake their bones, and chop them in peeces, as for the pot, and as fleſh within the caldron.* Hee compareth theſe greedy minded men, not onely to Butchers, that plucke off the hide of the poore beaſts, but alſo to Cookes, that divide the fleſh in peeces, and cut the bones and ſinewes aſunder.

Covetouſneſſe.

Hee that is given to wicked covetouſneſſe, cares not what miſ-

chiefe fals on another, ſo he may have lucre. Who ever ſtands in way betwixt him and his gaine, hee wiſheth his death, if it ſhall bring him more gaine than his life. If it bee his owne father, hee could rejoyce to ſee him laid in his grave that hee might have his livings. If a brother, ſo he may gaine by his death, you can bring him no more welcome newes than that his brother is dead. What ever faire ſhewes covetous men make, yet their hearts are alwaies filled with fraud and crueltie.

Laſtly, take heede of ryotouſneſſe and drunkenneſſe; for when drinke is in, the witt and grace is out, then a man is ſuch light ſtuffe, that the devill may toſſe him about at his pleaſure. Firſt, it hurts the body it ſelfe, and brings many grievous diſeaſes upon ſuch diſordered unthrifts, and haſteneth untimely and uncomfortable death upon them. Secondly, it breeds ſtrife and contention, murmuring, brawling, and wounds without cauſe. For when they went good friends (if drunkards can be good friends) to their pots, all upon a ſudden, upon a mad humour, no man knowes why, they fall together by the eares, and are ready to ſtab and miſchiefe one another. Thirdly, they ſo ſpend themſelves this way, and drinke up all their wealth, as that they have no abilitie to doe any worke of mercy. Therefore pride, covetouſneſſe, and drunkenneſſe, muſt be ſhunned of all thoſe that would keepe this ſixth Commandement. *Thou ſhalt not kill.* So much for the ſixth Commandement, concerning the ſafetie of our owne and our neighbours perſon, and what duties we owe thereunto. Now followeth the ſeventh Commandement, concerning chaſtitie, and how we ſhould that way behave our ſelves.

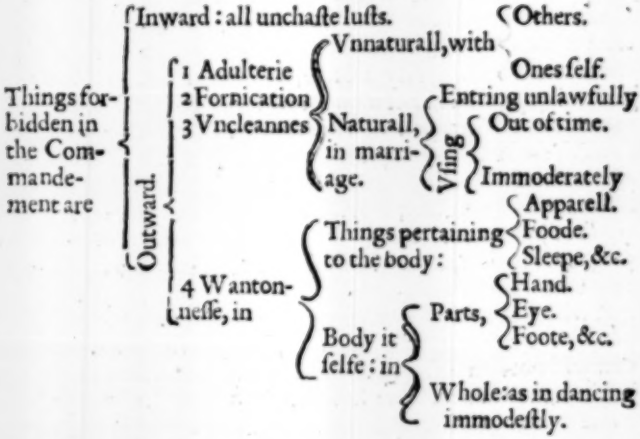
Pro. 23. 29.

THE

The ſeventh Commandement.

Thou ſhalt not commit adulterie. Exod. 20, 14.

The ſumme of this is, that we ſhould keepe away all uncleanneſſe from our ſelves and others, and uſe all meanes to preſerve our owne and our neighbours chaſtitie.



THE firſt branch of this Commandement is, in filthy luſts, and impure deſires of the heart, delighted in, and conſented unto; though they bee kept in, and never breake forth in word nor deede, yet this very luſt, and deſire it ſelfe, makes one a breaker of this Commandement before God. As our Saviour Chriſt the Law-maker, and therefore alſo the beſt expounder of it, doth teſtifie: *I ſay unto you, hee that looketh upon a woman to luſt after her, hath committed adulterie with her already in his heart.* They of old, ſaith hee, (meaning the Phariſes) ſaid, *Thou ſhalt not commit adulterie,* extending the Commandement no further than to the groſſe act: and that they

would not have men commit, becauſe it would bring reproach upon their name, and death unto their body. But Chriſt requireth a far greater puritie, and ſhewes that the adultery of the heart is odious to God, as well as that of the body; and that men cannot more eaſily ſee and perceive that outward filthineſſe, than hee doth the inward: For hee hath pure eyes, that can abide none iniquitie; and, he ſearcheth the heart and reines. An uncleane heart therefore, wiſhing foule things, and meditating upon filthineſſe, is moſt hatefull to God.

Hab. 1. 13.

Vſe. The uſe of this is, to condemne thoſe, that when they heare Gods curſe againſt the tranſgreſſours of this Commandement, concerning adulterie, thinke, if they have not broken forth into the outward action, they are free, and out of the gunſhot, this threatning pertaineth not unto them, but let them know, that if they have an ill heart, though men cannot charge them with the ill act, yet God can charge them with the evill thought, and they are lyable to Gods curſe, as well as thoſe that offend outwardly. Indeed there be degrees, and the encreaſe of ſinne brings the increaſe of judgement: and groſſer ſinnes ſhall have more grievous plagues: but the leaſt fault is ſufficient to condemne them. And they that will not humble themſelves, nor care for inward motions, will (if occaſion be offered) eaſily be drawne to the outward practice. For luſt having conceived, bringeth forth ſin. And hee that will not reſtraine it in the conception, ſhall not bee able to hinder it in the birth. Therefore hee that would not have ſinne borne, muſt not let luſt conceive, but labour earneſtly to kill it in the womb as it were. For, howſoever thought be free in reſpect of the ſight, and law of men, yet it is not free from God, nor from his law, which was not only given to reforme and rule the outward manners, but the ſoule alſo and all the affections.

Inward uncleanneſſe accurſed before God.

Iam. 1. 10.

Secondly, this ſerveth for the inſtruction of thoſe which have thus offended, that they muſt repent and crave pardon at Gods hands, and intreat him of his mercie, to kill their luſt, and to waſh away the filthineſſe of their heart; that they may not onely bee freed from the judgement of God due to the ſinne, but alſo may hinder the birth of ſo filthy a monſter, as will proceede of this ſo ill a conception. In other conceptions it is a foule fault, after the conception to take any thing that may hinder the increaſe and birth of it: but in this conception, it is the greateſt vertue and

Ierem 4. 14. Luſt ſhould be ſlaine in the conception.

and ſafeſt way, to take ſuch a receit as ſhal quite kill it, that it may never come forth to light. And this receit is onely to repent and crave pardon: foreſſe, God will bring their ſecret ſinne to open ſhame, aud their inward filthy deſire, to outward publike diſgrace.

Now the meanes to purge the heart, and to make it cleane and pure from all filthy affections is, firſt, to pray to God often and earneſtly to purifie the heart, and to ſanctifie it by his holy Spirit: Then ſecondly, to bee faithfull and diligent in ſome honeſt and lawful calling, that they may buſie the heart upon ſomthing lawfull and profitable. For idleneſſe is the mother of foule luſts. As a ſtanding poole (not having any courſe of running) groweth filthy of it ſelfe, and full of toads and noyſome vermine: ſo the heart that is not taken up in ſome good and honeſt calling, is a fit place for the devill, wherein to breed and ingender all monſtrous and filthy luſts. What was the reaſon why the Sodomites grew ſo filthy and uncleane, that no people were ever ſo beaſtly? Becauſe having the moſt fruitful and abundant countrey in the world (for it was like the garden of God that yeelded them all commoditie and profit) they grew rich, and then did give themſelves to nothing elſe but their eaſe and delight. Their nature was no worſe than others: but their idleneſſe did ſo corrupt their hearts, as the divell had libertie to caſt in, and they leiſure to purſue all monſtrous and uncleane deſires whatſoever: this was the cauſe they were ſo outragious.

The meanes to cleanſe us from filthy affections.

1 Prayer purifieth the heart.

2 Idleneſſe breeds luſt.

Ezech. 16. 49.

Gen. 13. 10.

Alſo, temperance in meate and drinke, watching and faſting, as neede doth require, and as our ſtrength may beare: Theſe meanes (by Gods bleſſing) will ſtay theſe luſts, and emptie the in heart of ſuch ill deſires, and preſerve our ſoules and bodies pure and undefiled. But if all theſe meanes being uſed faithfully, theſe luſts will not yet be ſo overcome, but ſhall ariſe, and ſtill over-burden the heart, and ſet it on fire with ill deſires, and the fleſh will not bee tamed, then one muſt ſeeke the remedy of marriage, and pray to God to give him a meete yoke-fellow; and then hee may looke that God will certainely heare his requeſts. For when we have done our endeavour to beate downe our fleſh, and yet cannot ſo overcome it, but that wee ſtand in neede of an helpe this way, then God hath called us to the ſtate of matrimony; and as he hath given us a calling, ſo we may hope that he will give us ſuch a one as ſhall be a comfort unto us, and an helper both

3 Temperance meate.

both for this life and the life to come. And so much for the inward breach.

Outward breach of this commandement.

The outward breach of this Commandement hath many branches; but the chiefe are comprehended by the Apostle, *Galat.* 5. 19. where he saith, *The fruites of the flesh are adultery, fornication, uncleanesse, wantonnesse.* These are the chiefe outward breaches of this Commandement. And first for adulterie: That is committed, when the parties offending are either married or contracted: for if he be either joyned by marriage or contract that commits the act, then it is adultery. This is a very high breach of this Commandement, because they *breake the covenant of God.* For when they come together in either of these knots, they binde themselves by covenant, not onely one with another, but to God himselfe (that hath appointed the ordinance, and whose name they have called upon, for the confirmation of it) that they will faithfully and truly keep their fidelity one to the other: and therefore if they deale unchastly, it is not only unjustly done in regard of themselves, but they forfeit their bond to God, even to the hazard of their salvation, and provoke his curse, both on the soule and body. And this exceedingly aggravateth the sin of adulterers, that having come in the sight of God, before men and Angels, to make a covenant, and there also in the face, and by the voice of the congregation, craved a blessing of God upon their proceedings, they abuse God, Angels, men and all, by breaking their covenant, in polluting their bodies directly contrary to the solemne vow which they made to the Lord.

Adulterie.

Prov. 2. 17.

1 The fruits of adulterie.

But how grievous and vile a thing this is, the ill effects that follow it doe declare. The first is set downe, *Pro.* Chap. 5. vers. 11. *It consumeth the flesh and the body.* It is a fire in the bones, it breeds fretting and incurable diseases: that, as the sinne maketh one loathsome in the sight of God, so the plagues which attend upon it, will make him loathsome in the sight of men. If one bee so audacious as to breake the covenant of God; though men forbeare to inflict that death upon him, which by Gods holy Law is due unto him, (for by the Law of God the adulterer is guiltie of death as the murtherer) yet God meetes with him, and by filthy diseases brings him to his deserved end. Secondly, *Proverbs* 6. 26. the holy Ghost saith, it bringeth one to a morsell of bread, that is, to extreme povertie. And so *Iob* 31. 12. saith of

Levit 20. 10. Deut 22. 22.

2

of his ſinne: *That this is a fire which devoureth to deſtruction, and which will root out all our increaſe:* this will make ſpoyle and havocke of all that a man hath. Thirdly, it conſumeth not onely 3
the goods and body, but there is a further conſumption than all this; hee that doth it, deſtroyes his owne ſoule, as *Salomon* ſaith, *Prov.6.32.* Fourthly, he gets a perpetuall blot to his name, *Prov.* 4
6.33. that he ſhall never be able to put away, unleſſe he doe truly repent, and ſo get it waſhed away by the bloud of Chriſt, which only will make all cleane. But elſe he ſhall have alwaies a ſhamefull name and an ill report. All the brave apparell, all the bribing and colouring in the world, will not cover this blot of the name and eſtimation. For he is a needleſſe theefe, not ſtealing for neceſſitie, but of preſumption, and therefore deſerves no pitie. We ſee, that if a theefe upon neceſſitie, as ſeemeth to him, (though indeed no neceſſitie ſhould make a man ſin) ſteale from his neighbours, men ſhew ſome kind of mercy, and doe not altogether ſo much abhorre it: but when one hath the remedie, and hath profeſſed his thankefullneſſe to God for his helpe by marriage, and yet notwithſtanding all, the good meanes to the contrary, will breake his covenant, he is a needleſſe theefe, he deſerveth no mercy, but he deſtroyes his owne ſoule, and makes his name to ſtinke among men. Fiftly, hee that doth commit adultery, doth not onely 5
deſtroy his owne ſoule, but hee doth what hee can to deſtroy the ſoule of another alſo, and ſo to kill two at once: and in this regard, this ſin is worſe then either theft or murther. For if a theef ſhould ſtrip a man of all he had, and (beſides that) take away his life alſo, the man ſo wronged, were not one whit the worſe man for all this, but his ſoule might goe to heaven, as if hee had dyed in his bed: but hee or ſhe that enticeth another to commit adulterie, robbeth the party of ſalvation, ſo farre as in them lies. For little doe thoſe allurers know, whether ever the other ſhall repent or be converted from this ſin. For this is ſuch a wound, as no Phyſician can lay his hand to heale it, but the holy Ghoſt; no medicine can cure it, but the bloud of the Sonne of God. This is not to ſpoile his body of wealth and health onely, but even the ſoule of life and grace: and this is the moſt grievous ſpoile and dangerous that can bee committed. For, though one ſhould hurt and wound another; yet there were hope that one might finde ſome skilfull Chirurgion to make all whol againe: but he that hath ſtricken

ſo

ſo deepely into the ſoule and conſcience, & hath kindled the fire of Gods vengeance in the heart, how knoweth hee whether this ſhall ever be healed? And what a fearefull thing is it to be an inſtrumẽt to draw another into hell, and to incureable and endleſſe miſery?

Laſtly, beſides all this, an adulterer is a theefe, by intruding his child into another mans poſſeſſion. For what greater wrong or indignitie can be offered to a man, than to have his patrimony and his labours left to a baſtard, the ſeed of his mortall enemie? For of all men in the world, he would be moſt unwilling (if he knew of it) to beſtow it on him: much rather would he give it to a ſtranger whom he never knew before, than to one that had ſo ſhamefully abuſed him; and could better finde in his heart to leave his goods to a vagrant begger, than to that baſtard whom unwittingly now he feedeth and cloatheth, and who ſhall enjoy all his labour. Thus much for the curſed effects of adultery.

Now the uſe that we muſt make of this, is, That ſith it is ſo foule a ſinne, and yet our nature is ſubject to fall into it (as *David*, after many corrections and humiliations, after many miſeries and benefits, when he was ſomewhat growne in yeeres, and had remedy alſo, yea, and as the corruption of thoſe times was, had many wives, yet committed this ſinne) it ſhould move us to uſe thoſe meanes and preſervatives that may keepe us from it. For, if *David* did fall into it to his great woe, and to ſome blotting alſo, and blemiſhing of his name, then we muſt not be ſecure and thinke our ſelves ſafe. Now the meanes to make a man live chaſtly in marriage, are theſe: Firſt, if there have bin any fornication before marriage, know that this is a ſecret poyſon that lurketh within; and if it be not ſtayed, it will breake out to adulterie. Therefore that fire muſt be quenched by true repentance, and ſo it ſhall never flame out into further miſchiefe, elſe it will certainely have his vent: an old fornicator will be a new adulterer. I meane by an old fornicator, ſuch a one, as hath committed fornication before marriage, without repentance: for he hath a wilde fire within, which if it be not pardoned and healed, may revive againe upon any occaſion, & breake out as violently as before. And it may be ſaid of him, as God ſaid to *Cain*, thy ſins lie at the doore; ſo his old ſin lyeth at the doore ready to catch him: yea, it will let him have no peace, but lieth in wait, hunteth and purſueth him and meets him at every turne, till it hath brought him to nought, unleſſe

Meanes to make us live chaſtly in marriage.

unleſſe hee by repentance firſt bring it to nought.

This then muſt be the firſt care, if one hath beene a fornicator, to repent for that. And though one hath not offended this way, yet he muſt keep and obſerve this ſecond rule: every married perſon muſt labour for pure & fervent love to his yoke-fellow, as in the *Prov.* 5.18. he wils men not to follow after the ſtrange woman. But how ſhall I chuſe? He ſheweth in the 18. verſe, *Rejoyce in the wife of thy youth, and delight in her love continually.* If married perſons get fervent and pure love one to the other, this will keepe them ſafe. For it is not the having of a wife, but the loving of her, that maketh a man live chaſtly: and it is not the having, but the loving of a husband that preſerveth a woman from whoredome. But if ſhe have him, and yet hate him and deſpiſe him, ſhee is in danger every day to be defiled. Fervent love then muſt bee ſought for. Not ſuch as fleſh can yeeld: for the nature of fleſh is, as to be violent before marriage, ſo to be ready after to find occaſions of jarres and diſlikes: but pure love is a gift of God, and a ſparke that comes from heaven, and hath this vertue, to make a man live chaſtly. But now if one will ſay, Surely I will never be an adulterer, yet for all that eares not for his owne wife, but contemnes and deſpiſeth her, he hath no warrant to ſay ſo: nay, he taketh the next way to bring himſelfe into the ſnares of adultery, by this firſt breach of a moſt principall duty of marriage, in that he doth not love his wife.

Love betwixt yoke-fellowes in marriage, preſerveth their chaſtitie.

Another meanes to avoid adultery, is ſet downe in the *Prov.* 2. 16. *If knowledge enter into thine heart, and wiſedome delight thy ſoule, then ſhall it keepe thee from the ſtrange woman, that flattereth with her lips.* To delight then and rejoyce in the pure word of God, and to embrace it in ones heart, this will ſo ſatisfie the minde, and content the ſoule with ſweete comfort and delight, as that one ſhall not neede to follow the impure and foule pleaſures of the fleſh, that are contrary to God and his word. But if wiſdome enter not into thine heart, luſt will: and if a man find no rejoycing nor pleaſure in the Word of God, hee is in continuall danger to ſeeke pleaſure in theſe fleſhly and damnable luſts that fight againſt God, and againſt his owne ſoule. For no man can live without his delight; and though it breake not out ſtrait to the maine ſinne of adulterie, yet it will begin with other vanities; and not ceaſe till it hath drawne one thorow many idle and fooliſh delights: and at length leave him wallowing in this filthy & lothſome

2 Love to Gods word preſerveth chaſtitie.

ſome pleaſure. For, he that is not refreſhed with ſome pure & holy delights, wil ſurely be carried headlōg to ſome ungodly pleaſures.

3 A good man ſhall be preſerved from uncleanneſſe.

Thirdly, will we be kept from this foule and monſtrous ſinne? then we muſt marke the rule of *Salomon, Eccleſiaſt.* 7. 28. *I finde more bitter than death, the woman whoſe heart is as nets and ſnares, and her hands as bands: Hee that is good before God, ſhall bee delivered from her; but the ſinner ſhall bee taken by her.* Hee ſheweth how one may eſcape the lewd woman, and keepe himſelfe free from her ſnares; namely, bee a good man, walke religiouſly, and keepe peace with God, elſe he is in continuall danger to be taken. Hee ſhewes why God ſuffers filthy ſtrumpets and harlots to live upon the earth; namely, that they may be a jayle or priſon to wicked ſinners, and chaines wherein to hamper all ungodly perſons: they be as fowlers to catch hypocrites, that have not the true feare of God; that thoſe that be hatefull to God for other ſinnes, may bee made hatefull to men for this ſin. For when men provoke God by ſinnes that he hateth as much, but bee leſſe ſubject to diſgrace amongſt men, then he giveth thē up to thoſe ſins that may ſhame them, and bring them to contempt before the world. And it is not as moſt men ſay, Alas, he was an honeſt man till he ſlipt into this fault. No; had he beene honeſt before, God would not have delivered him up to the power of this vile ſin now: But, becauſe hee was wicked before, therefore God puniſheth ſin with ſin, that his inward wickedneſſe might appeare to his greater diſgrace: he hath lived irreligiouſly in the firſt Table, and now God in vengeance giveth him over to live unrighteouſly in the ſecond. Theſe bee the meanes then to keepe one pure; namely, an upright life, that one live in no other ſin that breaketh off peace betwixt God and him: and to take delight in the word of God; and uſe all good meanes to get a pure and fervent love to the yoke-fellow, and to purge out by godly ſorrow, the venome of fornication, if any have bin committed before, that elſe would infect the heart with adulterie. For marriage cannot kill former luſt, onely repentance can doe that: and marriage is an helpe to a penitent man, to preſerve his chaſtitie for the time to come.

Prov. 22. 14.

But now, if one have fallen into adulterie, and broken the covenant of God, there is no way for him but onely one; even to confeſſe his filthy ſinne, and bee grieved, and judge himſelfe for it: and then to lay hold on the merits of Chriſt Ieſus, and to crave

Gods

Gods mercy; knowing that he can as eaſily forgive, and the bloud of Chriſt can as eaſily waſh away adultery in the higheſt degree, (ſo the perſon be penitent) as the leaſt ſpot of wantonneſſe. So much for the firſt outward breach, *viz.* Adulterie. The next followeth, and that is called Fornication: that is, when ſingle perſons commit the filthy act. 1 Cor. 6.10, 11.

And this, howſoever it bee not ſo grievous as the former, becauſe it doth not breake the covenant of God, mentioned *Prov.* 2. 17. and is not puniſhable with bodily death, yet it is a fearefull ſin lyable to the curſe of God & damnation. For ſo it is ſaid, 1 *Cor.* 6. 9. *No Fornicator ſhall enter into the Kingdome of heaven.* It is ſuch a ſin as ſhuts one out of Gods Kingdome, & caſts him down headlong into hell, and the everlaſting vengeance of God. And the ill effects of adultery aforenamed, namely, a diſeaſed body, a poore eſtate, a blemiſhed name, a damned ſoule, and the damning and murdering of anothers ſoule, doe agree to this ſinne alſo. Oh, but they will marry the partie, and ſo all ſhall be well, and they will make an amends. But this cannot make an amends; for nothing can waſh away the pollution of the ſoule, but the bloud of Chriſt. But if you doe marry the partie, why will you give the firſt fruits to the fleſh and the devill, and the refuſe to God? It is a ſhamefull thing to ſerve ſinne with the chiefe of his ſtrength, and God with the remainder. How can they looke for a bleſſed proceeding from ſo foule a beginning? Why will he doe ſo much wrong to his firſt borne, to make him baſe begotten, and his poſteritie a baſtard generation? Why will they beget a continuall ſorrow to themſelves, that they ſhould not bee able to looke upon their childe without bluſhing, and cannot ſee the fruit of their body, but they muſt looke on the fruits of their ſin, and behold a witneſſe before them of their owne filthineſſe and diſobedience to God? Or, if hee purpoſe not to marry her that doth this, why doth hee rob her of her virginitie, and make her unfit for any other elſe? Therefore this is a foule ſin, and dangerous. For unleſſe it bee repented of ſoundly, fornication before marriage makes a plaine and high way for adultery after marriage, and for much miſerie in this life, and everlaſting ſhame and torment in the world to come.

The ſecond outward breach is fornication.

The remedies againſt aeultery, ſerve alſo againſt fornication. Revel. 21.8.

The third outward breach of this Commandement followes, and that is uncleanneſſe; which is either unnaturall, or naturall: Vnnaturall, with others, as Sodomy practiſed of the Sodomites, condemned

Vncleanneſſe the third outward breach.

condemned, *Rom.*1.27. when *man with man worketh wickednesse, woman with woman commit villanie*; or else that beastly sin, when men mingle themselves with beasts. These Nature abhorres, and they bee commonly punishments of some other horrible wickednesse, and the most fearefull plagues of God that fall on the sonnes of men, and are farre worse and more horrible than adulterie. The other kind of unnaturall uncleanesse, is by ones selfe. For one, by himselfe alone, may defile his owne body in most filthy sort: which though it bee most secret from man, yet it is abominable before God, and often God brings it to light, by punishing those which have used it, sometimes with extraordinary fiercenesse, sometimes with blockishnesse of heart, or with terror of conscience, and horrible feare in their mind, or else with frenzy and madnesse. These punishments have often fallen upon the practisers of this sin, and then all goes abroad, then they lay open, and vomit out all their shame: and howsoever they seemed chaste and pure before, yet now their filthinesse is brought to light.

Naturall uncleannesse.

The second uncleannesse is betweene married people, either in their entrance into marriage, or else in their proceeding and use of it. The uncleannesse in the entrance, is either if one marry another of a contrary religion; as a professor and a Christian to wed an Atheist or a Papist; their whole life so led, till repentance and conversion come, is uncleane and unholy in the eyes of God. Also if those marry together that bee within the degrees of consanguinitie or affinitie forbidden, they may cloake and shift as long as they will, but they shall never shift off the reproach and condemnation of beeing uncleane persons before God, sith they marry without the warrant, yea, contrary to the commandement of God. Also those that marry without consent of parents, their marriage is unholy, and life uncleane, till they bee reconciled to God by repentance, to their parents by submission. These bee the pollutions in the entrance into the estate of marriage. In the use of it, uncleannesse is committed:

Levit.18.19. 24.25. Levit 20.18. Ezek.22.10.

First, in comming together at unseasonable times; this was a cause that made the land of Canaan vomit out her inhabitants, because they had no regard to observe lawfull times, but came together then when God and nature required that they should forbeare the marriage-bed, and keepe themselves asunder. Now if the Lord did so fearefully plague these heathen people

for

for this uncleanneſſe, which only had the law of Nature to guide them; how much more are they in danger of his heavie wrath, that have beene fore-warned to avoid this ſinne by his judgements executed on the Gentiles and on the Iewes, and alſo by his written Word? And this was to bee puniſhed with death in both parties, in the old Law; becauſe by reaſon of the time and manner of ſeparation, it might then be more earneſtly diſcerned. Alſo in marriage one may deale uncleanly by exceſſe, unleſſe he carefully ſtrive and pray for temperance and moderation. For as a man may be a wicked drunkard with his owne drinke, and a glutton by exceſſive devouring of his owne meate: ſo likewiſe one may bee uncleane in the immoderate uſe of the marriage-bed. And theſe ſinnes, though the hand of the Magiſtrate cannot puniſh, yet Gods hand often findes them out, and the children divers times prove monſters, and miſ-ſhapen, and leprous, or ideots, or elſe very ungodly and ſtubborne. And thus God meetes with theſe ſecret ſinnes by judgement, when men will not bee carefull to avoid them, or to put them away by repentance, when they are fallen into them.

The laſt breach of this Commandement is in wantonneſſe; which is the preparation and foundation for all the former; conſiſting either in things belonging to the body, or the body it ſelfe. Wantonneſſe in things belonging to the body, is ſhewed in coſtly apparell. Not but that there is a diverſitie of degrees to bee regarded, and every one may bee apparelled as is meet and ſeemely for their eſtate: but in no eſtate or degree may one bee ſo exceſſive, as to forget holineſſe and Chriſtian ſobrietie. None ſhould beſtow ſo much time in trimming of his body, as hee can have no time for trimming of his ſoule. Wantonneſſe in apparell.

Secondly, in ſtrange apparell, as *Zeph.* 1.8. the Princes, the Kings children are rebuked, for that (having more money and maintenance than their neighbours) they did not beſtow it in doing any worke of mercy to the poore, or providing any thing of profit for the Common-wealth, but onely in ſetting out themſelves by new faſhions, that no new tricke or fooliſh device could come up, but preſently they muſt have it. Yea, they never thought themſelves well, untill they were beginners of ſome new fangled inventions concerning their attire, that other folkes might looke at them, and luſt after them. And this kinde of perſons, how ever

Isa. 4.4. Wantonneſſe in diet,

they ſeem fine in their owne eyes, yet they bee filthy in Gods eyes. Alſo in exceſſive diet, when wee keepe no good meaſure in meat and drinke. For one cannot lay on more fuell, but hee ſhall have a greater flame. So ſtuffing ones ſelfe with meat and drinke, will make the heart more outragious in all evill luſts. As the Prophet ſaith, *They riſe up full, and then they neighed after their neighbours wives, as a fed horſe after his mate*: this may ſeeme a homely compariſon, yet the holy Ghoſt uſeth it, to make the ſinne more loathſome. Alſo in exceſſive ſleepineſſe and ſluggiſhneſſe; when a man lives ſo, as neither the world, nor the place where hee lives, ſhall be any whit the better for him, but he ſpends his ſtrength and his life in eating, drinking, and ſleeping; abuſing that time ſlothfully, which God hath given him to doe good, and therein to get ſome knowledge of God, and aſſurance of his owne ſalvation. Such manner of perſons be wantons, and by the Apoſtle put in the number of filthy perſons that ſhall not inherit eternall life. Alſo wantonneſſe is committed in the body it ſelfe; and that either in the parts, or the whole. In the parts, as an eye full of luſt, as *Peter* ſaith, *that ceaſeth not to ſinne*. Though the body ſometimes ceaſeth for want of occaſion, or for weakeneſſe, yet the eye is alwayes buſied in unchaſt and wanton lookes. Alſo the tongue, in unchaſte and wanton ſongs, and reading love-bookes of dalliance and filthineſſe, which is a kind of contemplative fornication. They that made them bee wantons, and ſo are thoſe that reade them. So every other geſture that ſtirres up ones ſelfe, or any other, purpoſely to luſt, that is wantonneſſe: as the wiſe man ſaith, that a wicked man makes a ſigne with his finger, and ſpeakes with his eye.

Ier. 5. 8.

Wantonneſſe in ſleepe.

Gal. 5. 19. Wantonneſſe in abuſing the parts of the body.

2. Pet. 2. 14.

Pro. 6. 13.

Wantonneſſe in abuſing the whole body.

The whole body is abuſed to wantonneſſe in immodeſt dancing. A notable example whereof we have *Marke* 6. 22. in *Herodias* a graceleſſe daughter of a cruell and inceſtuous mother; though her dancing gained her great credit in *Herods* court, and pleaſed him and all his Nobles, yet it was moſt diſpleaſing in the eyes of God, and he hath juſtly publiſhed her ſinne and ſhame to all poſteritie. For here every part is abuſed to dalliance, the eye, the hand, the foot and all, in meeting, in embracing, and ſuch like. All the action is nothing but the profeſſion of an unchaſte heart. Here is an artificiall grace, an artificiall pace, an artificiall countenance, and in every part a wicked art is added to increaſe

the

the filthineſſe: and if you call it a ſport, it is a very dangerous ſport, to uſe the body as an inſtrument of wantonneſſe, and an inducement to fornication and adulterie.

Thoſe alſo have offended in wantonneſſe, that give themſelves libertie to be preſent at, and ſee ſuch things as be practices of wantonneſſe, as ſtage-playes, which ſerve for nothing but to nouriſh filthineſſe; and where they are moſt uſed, there filthineſſe is moſt practiſed; where the man is cloathed with womans apparell, and Deut. 22. 5. that openly is put in uſe, which the Lord condemneth as an hainous abomination, this is a way to breed confuſion of ſexes, and it is a plaine belying of the ſex. Thoſe men that have thus hurt themſelves or others, muſt crave pardon and repent: and thoſe parents, that themſelves in youth have taken libertie this way, muſt reſtraine their children: contrary to the common practice of impure parents, that have themſelves beene old fornicators and wantons; and now when they are ſpent, it doth them good, and makes their heart glad, to ſee their young children tread in their ſteps, and runne to all wanton and unſeemely behaviour. This, howſoever men make but a ſport of it, yet God will not tolerate it: for if he cannot put up the abuſe of one member alone to wantonneſſe: he will never indure that the whole body ſhould be thus abuſed. So much of the ſeventh Commandement, concerning preſerving our owne and others chaſtitie. The next is, concerning goods, in the eighth Commandement, which is as followeth.

The eighth Commandement.

Exod. 20. 15. *Thou ſhalt not ſteale.*

The ſumme of it is, that we ſhould not hurt our owne or our neighbours eſtate: but, ſo farre as wee can, procure the good of both.

The things forbidden are either
- Inward: as the desire of the heart.
- Outward: either
  - Publike, in
    - Church.
    - Common-wealth.
  - Private, in
    - Ill using of a mans owne goods, by
      - Waſtfulneſs: as in
        1. Exceſſe in any thing,
        2. Idleneſſe.
        3. Suretiſhip.
      - Niggardlineſſe.
    - Vnjuſt purſuit of other mens goods, by
      - Some ſhew or colour of law: as crafty bargaining and uſurie
      - Some meanes without colour: as by force, or theeving, or ſuch like.

He inward breach of this Commandement, is luſting after another mans goods in the heart, and a ſecret deſire of that which is none of ours though we ſeeke not to get it wrongfully. For as in the former Commandement, the filthy concupiſcence of the heart was accounted adultery before God; though uncleane practiſes did not breake forth: ſo here hee that inwardly longeth after his neighbours goods, is a theefe before Gods judgement ſeat, though he ſtay his hand frō taking of them. So in 2 *Peter* 2. 14. he (deſcribing wicked men) ſaith, *They have hearts exerciſed in covetouſneſſe.* Though they durſt not give ſuch libertie to their hands, yet it was the occupation of their hearts to be alwayes ſtealing, alwayes deſiring that which was none of theirs. Even as the deſires and thoughts of Chriſtians are buſied in thinking of the life to come, and of their latter end, and how to glorifie God while they live: ſo their deſires and hearts were alwaies wandring and purſuing after another mans goods; this was all the exerciſe of their hearts. So *Micha* 2. 2. *They covet fields, and take them by force.*

To long after our neighbours goods is theft.

First, the heart luſteth, then there is no ſtay, the violence of their

their luſts carries them headlong, and they cannot be at quiet till they have undone a man, and ſpoiled him of his goods. And this was *Achans* firſt beginning of theevery. He ſaw a faire garment and a wedge of gold, that was no particular mans indeede, but he knew it was none of his: for God had challenged the ſpoile of all that City to himſelfe. But he thought that there was enough for God and him too; and therefore hee lets his heart looſe to deſire it; and then he could not hold his hands off, but tooke it to his owne deſtruction, and the utter ruine of his whole family, for they were all put to death: and the firſt beginning was his coveting heart. So *Ahab* ſeeing how commodiouſly *Naboths* vineyard lay to his palace, thought he might make him a faire garden there, and might have a goodly private walke cloſe to his houſe, and therefore hee would faine have it; and thereupon hee ſends for *Naboth*, and offers him ſome conſideration for it: but *Naboth* knew that he might not alienate his poſſeſſion from himſelfe that God had given him; therefore he ſayes him nay. But his deſire was ſo immoderate and earneſt, that it would take no nay, and therefore he was even ſicke with griefe and deſire of that which was none of his. And then there was no way left, but *Naboth* muſt be ſlaine, and by hooke or crooke *Ahab* muſt have the vineyard; and ſo *Naboths* life and vineyard were both taken away: but ſo, that *Ahab* deſtroyed his own family and poſteritie by his wicked covetouſneſſe.

Ioſhu. 7. 21.

2. Kings 25.

The uſe that wee muſt make of this is, that though wee have never done any man wrong in one penny, yet wee muſt repent for the wrong of the heart, and the ſecret deſire of the ſoule, or elſe before God we are culpable of the breach of this Commandement, and lyable to the plague of God for it. Secondly we muſt learne to reſtraine our deſires, and repreſſe the wandring luſts of our heart: for that which is a ſinne to take before men, is a ſinne to wiſh before God; therefore wee muſt binde our minds and ſenſes to the good abearing. Now the way to expell this wicked & greedy covetouſneſſe of wealth, is to conſider theſe two things: Firſt, the ſmall or no good that riches can doe them that have them. Secondly, the certaine hurt that the deſire of them will bring. For the ground of covetouſneſſe is this, that men have a falſe and fooliſh imagination, that wealth will bring ſome happineſſe; and if they have great ſtore of riches, then they ſhould bee in good

Coveteous deſires to be repented of.

Wandering deſires muſt be reſtrained.

Remedies againſt covetous deſires.

safetie, and in a happy case. But that riches cannot make ones estate happy, it is proved in the *Psal.* 62. 10, 11, 12. *If riches increase, set not thy heart upon them.* Hee would have us to trust wholly in God, and not to put any confidence in our riches, nor to thinke our selves safer or happier for them. And he giveth three reasons thereof.

First, saith he, *God spake once or twice, I heard it, Power belongeth unto God.* This is the reason; Nothing hath any power to do a man any good but God. Therefore, hee that hath all the wealth in the world, his wealth cannot help him, it cannot keep away any judgment, it cannot free him from death, nor from hell, but one may as
Luke 16. 23. soone go to hel from wealth as from want: the rich man may passe into torment, as wel as the veriest begger alive. Nay, it cānot ward off one strok of God from soule or body in this life, it cannot keep away sicknes, nor the causes thereof. If then they be so weake, that he who hath them, is nothing the neerer to any good, nor further from any evill; why should one either earnestly desire them, or greatly rejoyce when he hath them? Secondly, *To thee, O Lord, be-*
Prov. 16. 7. *longeth mercy.* There is no mercy but in God, nor kindnesse but from God: and this, that a man is kindly intreated, it is not from wealth but from God that puts love into mens hearts. For if our wayes be pleasing unto God, he will make our enemies to become our friends, though we be never so poore; and contrarily, if our wayes displease him, he will make our friends our foes, and those that owe us most duty, & have heretofore shewed most love unto us, to be our most bitter enemies, & to seek our overthrow, though we be never so rich. As is to be seene in *David*, when he had sinned against God, he raised up his son against him, who notwithstanding his wealth and Kingdome, sought his life, and would have killed him. Thirdly, *Thou O Lord, rewardest every one according to his workes.* That is another reason, because God lookes to workes, not to wealth, when he comes to judgement. As if hee had said; Most men dreame that it shall goe with them according to their goods and riches that they have heaped up. This were true indeede if there were no God, or else an idle god (as Epicures imagine) that is shut up in heaven, and careth not how things go with men in the world: but if there be a God that governes the world, that is a most righteous Iudge, and hath the ordering of all matters, then the question is; Not what a man hath, but what hee hath done:

done: nor what riches, but what grace and goodneſſe hee poſſeſſeth. For ſinne ſhall have ſhame, and he that is godly, mercifull, and humble, ſhall have glory and ſalvation, whatſoever his condition bee. Pro.22.13.

Sith it is ſo, that riches are ſo little profitable, or availeable, this muſt keepe out of our hearts this ſinfull deſire of riches that cannot profit. Secondly, as it is ſure that riches can doe us no good of themſelves; ſo we are ſure that the deſire of them will doe us much hurt: and as there is no ſure helpe from having, ſo there is certaine danger from coveting; For in *Timothy*, the Apoſtle calleth it the roote of evill. Where this is, there ſin aboundeth, there is no evill that a man will abſtaine from, if it may procure his filthy lucre: he will forbeare nothing that may further his gaine, neither will he doe any good that ſeemeth contrary to his profit. Therefore the danger is great that accompanies covetouſneſſe; namely, the ruſhing into all kinde of miſchiefe and wickedneſſe, and the neglecting and omitting of every thing that is good. For it ſtayeth men from the chiefe meanes of ſalvation, and hinders the working of theſe meanes in them. How it keepes men from the Word and Sacrament, Chriſt ſhewes in the parable, *Luke* 14.18. Some had Oxen, and could not come; ſome had Farmes, and muſt be excuſed; in generall, every covetous man hath ſome pul backe from religion: or if haply hee ſometimes overcome that by much adoe, and ſtep in at the Church doore, and ſet him downe before the Preacher, yet the holy Ghoſt ſheweth how hee is occupied; ſpeaking to *Ezekiel*, he ſaith, that they ſate downe before him indeed: but though he was a man of rare gifts, and very eloquent, yet their hearts went after their covetouſneſſe. So that a covetous mans heart is in continuall travell, though his body ſit ſtill: for his meditations and thoughts are ever moyling and rooting in the earth; ſo that he can give no attention to the Word, nor marke any thing that is ſpoken. Immoderate deſire of riches to be avoyded. 1 Tim.6.10. Ezek.33.31.

But yeeld that ſometimes a paſſion of attention come upon him, admit that hee can frame to give eare to that which is ſpoken unto him, yet all is fruitleſſe, he gets no good; for the cares of this world, like thornes, choake the good ſeede of the Word, that no fruite can come up. And thus we ſee what miſchiefe a covetous heart brings, that no meanes of God can worke any good upon ſuch a man. Theſe things therefore being well Luke 8.14.

weighed and pondered, will ſtay us from the vaine deſires of theſe vanities, and fooliſh doting upon theſe idle trifles, that a worldly man with ſo great paine doth hunt after. And ſo much of the inward breach of this Commandement. Now followeth the outward, which is either publike or private: Publike, as Church-robberie, which God findes fault withall in *Mal.* 3. 8. where hee chargeth them to have robbed him. Wherein, ſay they? *In Tithes and offerings*, ſaith God. So that to take to ones ſelfe thoſe things that God hath appointed to religious uſes, and for his ſervice, that is to rob and ſpoyle God of that which hee hath challenged to himſelfe. And in the *Proverbs Salomon* ſaith, *It is abomination to devoure things ſanctified*: that is, to convert things ſanctified and appointed for holy uſes, unto a mans private commoditie; this is that which God abhorres. So for things pertaining to the Common-weale, that is another kinde of publike robberie; when men which have the diſpoſing and ordering of things that pertaine to the Common-weale, and are to bee uſed for the common good, will take them for themſelves, and make a private gaine of them. This is a foule fault, and an high degree of theft; ſo much the more heinous, becauſe it is more generall: and greater wrong, by how much it toucheth more, and becauſe theſe be theeves in requeſt, and robbers that are in credit, which deceive thoſe that truſt them, and deale ill and unfaithfully with them that put confidence in them; which doth much aggravate their fault. For other kind of theeves, as namely, they that take a purſe by the way ſide, or that ſteale ſheepe or oxen out of our grounds, or pull clothes from the hedge, they deceive no mans expectation, no man committeth any charge to them, nor looketh for better at their hands: but hee that is falſe to thoſe that are his friends, and rely upon him, and untruſty to thoſe that truſt him, this is a right *Iudas*; a theefe in a higher degree. Theſe two are publike: Now for private ſtealth.

Church-robberie.

Pro. 20. 2.

How men rob themſelves.

Firſt, in the abuſing of our owne goods. For a man may bee a groſſe theef in Gods account, though he never touch penny of any mans goods but his owne. For as in the ſixth Commandement, he that killeth himſelfe, and is cruell to his owne perſon, ſhall not be exempted from the name and blame of a murtherer: and as in the ſeventh Commandement a man may be a filthy perſon, and a vile breaker

breaker of that Commandement, in abuſing his body himſelfe alone: ſo in the 8. Commandement, he that abuſeth his owne goods, and robbeth himſelfe, is no better than a theefe before almightie God. Now men abuſe their owne wealth two wayes: by waſtfulneſſe and niggardlineſſe, by unjuſt ſpending, and unjuſt ſparing. This laviſh ſpending and waſtfulneſſe hath many branches: Firſt, exceſſe in diet, or apparell, in ſports, or in building above that wee are able and can well goe thorow withall. For exceſſe of diet in meat and drinke, the Wiſeman ſaith, *Prov.* 21. 17. *Hee that loveth wine and oyle ſhall not be rich.* When a man is given to his appetite, and will too much pleaſe his taſte, when he will fare above his abilitie, and ſpend all in Summer, and keepe nothing for Winter, this man bringeth povertie upon himſelfe, and robs his owne family. Theſe men are (among their companions and mates) termed good fellowes, and eſteemed as the onely liberall and kinde-hearted men in the world: but God calleth them theeves, and infidell theeves, yea, worſe then infidels, becauſe they are unfaithfull and unnaturall to their owne families.

Branches of waſtefulneſſe.

Prov. 21. 17.

1 Tim. 5. 8.

Alſo in apparell, if one run far beyond his compaſſe, and laviſh and lay out all that he can get, upon his backe; this man takes his owne purſe from himſelfe, running into ſuch debt and danger, as that a theefe could not doe him halfe ſo much harme by cutting his purſe, or taking it from him, as this prodigall humour of his doth, in ſetting out of himſelfe in attire ſo far beyond his place, calling & abilitie. This brings penurie and want where God ſends none. Therefore ſuch a man can give no good account of his ſtewardſhip, but muſt be content to come into the ranke, and receive the reward of theeves and ſpoylers.

Gameſters likewiſe are ſinfull theeves, whether they looſe or win. *He that loveth paſtime ſhall bee a poore man*; he beggers himſelfe when God requires no ſuch matter at his hands, but would have him husband his owne ſo thriftily, that hee might live comfortably of that portion which he gives him. What needeth he then to put that to the fall of the Lot, which God hath already put out of doubt? and ſo to convey his goods to another by an unlawfull meane. Oh, but hee is a gainer ſometimes. Then he is a theefe alſo in that reſpect. For hee ſhould not covet that which is another mans money or wealth, much leſſe ſhould take

Gameſters are theeves.

Prov. 21. 17.

take it and keepe it, having no better right unto it. Who hath appointed ſuch kinde of trafficke or exchange, where the one party muſt receive no competent and anſwerable recompence for his good? God hath appointed no ſuch manner of getting: and what is gotten by this meanes, God hath branded it with a curſe: and no word of God, or ſervant of God, can give any allowance, or promiſe any bleſſing upon this kind of gaine. So that having no warrant for getting, no comfort in uſing, no promiſe of bleſſing in the poſſeſſion of ſuch goods, how can hee free himſelfe from the imputation of unlawfull getting? And though this bee a more common and received, yet it is a wicked and condemned theft. Likewiſe, the great expences upon hawkes and hounds, and other immoderate charges, and needleſſe pleaſures; is not this to impoveriſh the
Matth. 15.26. family, to reſtraine our ſelves from mercy, and to give the childrens bread to dogges? quite contrary to the Commandement of our Saviour Chriſt. And though they ſay they have enough for both, yet they cannot but give leſſe to one, becauſe they beſtow ſo much upon the other; and they ſhould not beſtow that upon unprofitable beaſts, that they might better beſtow upon Chriſtian men.

This then will be an ill anſwer, when they ſhall come before God to give an account how they have glorified him, by the uſing and diſpoſing of thoſe goods, which hee hath committed to their truſt. I ſay, when they muſt come to anſwer to this queſtion, How have you ſpent your wealth? Why this to pleaſe mine appetite; this to pleaſe mine eye; this to delight mine eares; and ſo much upon other delights. But what have you given to God, or laid out to his glory? when I had any ſpare money, I gave now and then a penny to the poore. Is not this to give the bread to the dogges, and crummes to the children? as indeede moſt men doe; the full ſtreame and freeneſſe of their liberalitie runs to ſerve their luſts: but the ſparing gifts, and niggardly refuſe, is all that God ſhall have. And theſe all rob and cozen themſelves, and though they imagine to get mountaines of pleaſure, yet the end ſhall be paine. Hee that loves wine and oyle, and hee
Prov. 21.17. that loves paſtime, what is his doome, and what ſentence hath God ſet downe? hee ſhall bee a needy perſon, and live in want.

Povertie

Povertie is the beſt end, and eaſieſt puniſhment of his waſtfulneſſe in meat, drinke, apparell and paſtime.

Another kinde of waſtfulneſſe is idleneſſe. An idle perſon is a theefe. *Hee puts his hand into his boſome, and eats up his owne fleſh.* He conſumes himſelfe, and is a waſter of himſelfe, *the idle perſon ſhall be cloathed with rags.* If one ſhould have ſuch a companion, as when hee came to him, ſhould finde him ſufficiently furniſhed with reaſonable ſtore of goods to maintaine himſelfe; but by that time they had for a while kept company, ſhould ſtrip him out of all, make him goe in a ragged coat, and leave nothing behind him but want and miſerie, would not one thinke this was but a coozening and theeviſh companion? But ſo it ſtands with idleneſſe. If that it keepe one company awhile, and he will entertaine this gueſt into his houſe, it wil make a ſpeedy riddance of al, ſet him bare in apparell, and baſe in account, and fill an houſe full of diſtreſſe & calamity, that formerly was full of wealth and proſperitie. And in truth, experience ſhews this amongſt us daily, that if a man be left well, of ſufficient wealth to maintaine himſelfe in good ſort; let him but give harbour to idleneſſe, and all flies away, it goes to wrack, and by little and little, like a moth, it conſumes away his great wealth, and makes him no better then a begger, before it hath done with him, unleſſe he ſhake it off betimes. Idle perſons are theeves. Eccleſ. 4.5. Prov. 23.21.

And true it is that *Salomon* ſaith, *His povertie comes like an armed man.* Idle perſons be poverties priſoners. If they have no calling to ſettle themſelves in, poverty hath a calling to arreſt them. And if they can take up themſelves in no lawfull buſineſſe, povertie comes with commiſſion to take them up, and wil not be put back, it commeth armed, it will prevaile. So that an idle man is a theefe to himſelf: he doth that to himſelf, that if another ſhould doe it, all men would take heed of him for a notorious ſtealer. And beſides, 2 *Theſſ.* 3.12. hee condemnes ſuch as walke inordinately, and biddeth them labour with their hands, and not be idle, that they may eat their owne bread; as if he had ſaid, He that doth nothing, hath right to nothing, he hath no bread of his owne to eate. Hee putteth ſtolne meate into his mouth every bit he eateth. Hee cannot ſay, Lord give me this day my daily bread; for it is none of his becauſe hee never earned it. God will have him doe ſomething afore he have any thing. God indeede alloweth lawfull recreation, but hee will have it to fit us for our calling, not to hinder Prov. 24.34. Epheſ. 4.28. 1 Theſ. 3.12.

der us from it. And why doe wee account any man a theefe, but becauſe hee takes that which hee hath not right vnto? And why then is not an idle man a theefe? for he takes his foode and raiment, and other commodities, having neither title nor intereſt in them. They be Gods, and God hath made no ſuch covenant that he ſhall have them without doing ſervice to him: but when he leaveth his calling, he loſeth his right and title, hee liveth of anothers goods and ſhall anſwer for it as a theefe,

Vnadviſed ſuretiſhip is theft.

A fift thing, wherein one playeth the theefe in his owne goods is, by raſh & hurtfull ſuretiſhip. For *Salomon* names idleneſſe and ſuretiſhip as two ſinnes, that men make little account of: but God doth marke them, and eſteemeth them as foule faults. For this ſuretiſhip, howſoever men thinke it comes from a kind nature, and a loving diſpoſition, that they would be willing to doe to any, yet it is nothing ſo, it proceeds from a great meaſure of fooliſhneſſe. For true kindneſſe begins at home: and love (if it be true love) will doe moſt where it owes moſt. But this is a fooliſh kindneſſe, when one (under a ſhew of mercy to another) will undoe himſelfe, his wife and children. This is not meant, but that in ſome caſes a man may and ought to bee ſuretie: and this is a dutie to bee performed; but with a good calling and according to ones abilitie, that he breake not his owne backe with bearing another mans burthen. Therefore in ſuretiſhip keepe theſe two rules; Firſt, looke what kind of man hee is that you would pawne your credit for. A man muſt not doe this, hand ouer head, for every one that will aske; but onely for ſuch as hee is bound unto by ſome bond of dutie, either for religion and charitie, or elſe for ſome knot of friendſhip or kindred: elſe, if one be ſo careleſſe to be ſuretie he cares not for whom, *Salomon* bids take his garment, ſpare him not, let him feele the ſmart of his fooliſh and ſinfull raſhneſſe. Secondly, for whomſoever it be, go not above your abilitie, promiſe not for ſo much as might hurt your family, and impaire your eſtate, if it muſt be taken from you. For he that is ſuretie bindeth himſelfe to pay, if the principall faile. And if he purpoſe not to doe it, or cannot performe it, this is a meere diſſembling and plaine wrong to the Creditor. And how can it be counted better then a lye, when hee promiſeth to doe that which hee neither can performe though hee would, or purpoſeth to performe though hee could? If any one therefore hath offended this

Rules in ſuretiſhip.

Pro. 20. 16.

way

way, let him know and confeſſe that it was his raſhneſſe and folly, and then his beſt way is, to repent and crave pardon of God, and beſeech him to make a ſupply of his wants. But ſo long as he continues theſe ſpeeches: Oh, I was deceived, I meant well, I did it of good will, he hath dealt ill with me; ſo long (I ſay) as one layeth the fault upon another thus, and poſts it from himſelfe, ſo long he is far from repentance, and as farre from comfort; the croſſe and curſe doe both remaine upon him as yet. This is not the way, to lay it upon another, and to ſay, it was long of your unfaithfulneſſe and ill dealing with me: nay, it was long of your owne fooliſhnes and ill dealing with your family. It was long of your indiſcretion, that you did not take advice upon the matter, crave aſſiſtance at Gods hand, and aske counſell of his Word, and of his ſervants. If you had taken this courſe, which is the right courſe, you had beene ſafe: but now that you are fallen, the beſt way is not to lye crying, and exclaiming againſt him, that was an occaſion of your fall, but ſeeke how to riſe up againe, take the right phyſicke, and goe to the right Phyſician. God is the Phyſician: and true repentance, and heartie prayer for helpe is the right medicine: and if one uſe theſe meanes; they ſhall finde helpe, the hurt is cured. Thus much for waſtfulneſſe: the next is niggardlineſſe.

A miſerable man is a theefe to himſelfe.

A baſe, covetous, needy, and evill eye, when one cannot finde in his heart to take his part of the things that God hath beſtowed on him; but ſterve, pinch, and rob himſelfe of the uſe of that which he hath in his owne keeping, this is as bad, as if hee ſhould doe the ſame to another: all is one to bring povertie upon another by wronging him, and to bring a needleſſe neede upon himſelfe by wronging himſelfe. It is a moſt miſerable and baſe thing for one to reſtraine himſelfe of his lawfull libertie in meate, drinke, apparell, and honeſt recreation, where God hath not abridged him. This ſinne the wiſe man ſets forth, *Eccleſ.* 2. 26. where hee ſpeakes of two ſorts of people: The one, which God loves, and to thoſe he gives not onely riches and abundance of all things, but alſo the right and joyfull uſe of the ſame, that they ſhall be able with comfort to take their part of that which God hath given them. But there is another kinde of people, whom God hates: they ſhall have pain to gather and heape up wealth, which muſt be beſtowed upon thoſe that be holy and good in Gods ſight. God hath many enemies in the world, upon ſome of whom he,

he purposeth to be avenged in this life: and how will hee plague them? This shall be their curse, he will appoint them to bee slaves and drudges, and to lay up wealth in great store, but they shall want a heerall and a good use, they shall carke and care, and struggle and strive for earth, a great deale more than Gods children can doe for heaven: and when they have beene at all this labour, and spent themselves in this miserable toile, they shall see no good day, nor have one houre of comfort, another must enjoy all.

Likewise in *Eccles.6.1. Salomon* speakes of the same sin; hee calleth it *an evill sickenesse, a plague of the soule, and a pestilence of the conscience.* And yet it is very common among men, that having goods and wealth enough to serve the husband and wife, so as they might spend their daies cheerefully together, and to suffice the parents to rejoyce with their children, and governours to live quietly among and with their servants, if they had a heart to take their part; yet through the unsatiableneſse of their lust, there are such feares, such cares, such wishing, such desiring, such wraſtling such wrangling with wife, and chasing with servants, that it is a house of disquietneſse and vexation; and in the middest of all outward meanes of comfort, they live all without comfort. This is a sicke family, this house is infected with the plague of God, and that upon the heart. This is a most miserable and grievous disease. Therefore we must all learne to beware of this baseneſse, which is ordinary with men of most abilitie. Of all in the parish, you shall have them come seldomest to Church upon the Sabbath dayes, no more than needs they must; but upon the weeke day not at all. And if you aske them what is the reason, why can you finde no leasure to come to heare Gods Word, and to seeke the meanes of your salvation? Alas, wee have a deale of busineſse, so much trouble as that we cannot dispatch it in any time; we must needs follow our calling, and see to our household. And thus commonly it is seene, that they which have most living, have most paine and vexation, all lies upon themselves, and all must come through their own hands. They have no servants, or too few to helpe them, and they must needs looke to it. But who puts them to all this trouble? Who layes such a burthen upon them? Surely this it is, that either they be so miserable and straight handed, that they will not lay out any thing to hire helpe; or else, if they doe entertaine a servant, they punish him so miserably in his diet, and

deale

deale ſo deceitfully with him in his wages, or oppreſſe and overcharge him ſo cruelly with labour, as that hee that hath had experience of them one yeere, will not bee perſwaded to live with them the ſecond. And thus they puniſh themſelves with their owne unbeleefe, and wretched niggardlineſſe, where God laid no outward neceſſitie upon them. This men commonly call good husbandry, and thrift, for a man to weare out and waſte himſelfe with immoderate travell, and to pinch and ſtarve his houſhold by miſerable ſparing: but it is plaine theft in the ſight of God, for one to ſpend himſelf, and put a want upon himſelfe, when he may live in plenty. Gods markes be found upon him for a wicked man, and a curſed ſinner, when he hath much, but can uſe nothing: that hee which hath a very ſmall portion, may live more comfortably, ſleepe more quietly, pray more frequently, and fervently, and ſing Pſalmes with a greater joy, than he that hath ſo much abundance, and nothing harts him but too much.

Theſe therefore that bee ſuch miſerable bond-ſlaves to lucre and coveteouſneſſe, as that they bee as much at the command of gaine, both for their ſoule, bodily ſleepe, and every other thing, as the Saints of God be unto Chriſt Ieſus; let them repent of their theevery, and not bragge of their honeſty, and ſay, they will defie him that will call them theeves, for then they muſt defie God: for he will tell them, they be theeves that will not thankfully uſe his benefits, but defraud and ſtarve themſelves. It is unnaturall in the body for one member to uſurpe the office of another: as the foot to doe the worke of the hand, or the hand to carrie the body. For the body hath ſeverall parts, and every one hath his proper uſe, that is fitted for it ſelfe: and ſo in the family, the husband and wife have both their ſpeciall duties, and there is imployment alſo for ſervants meet for them. And therefore their courſe is moſt abſurd, and hurtfull every way, that are ſo covetous and ſuſpicious, as they will have all to goe thorow their owne hands; as though nothing could bee well done, unleſſe it were of their owne doing. And by this immoderate toile they ſo ſpend their ſtrength and ſpirits, that they diſtemper themſelves and diſquiet and diſorder all the houſhold. This miſdeeming of others, and over-toiling of himſelfe, is a grievous ſin, and unleſſe they repent for it, as they have been troubleſome here, ſo God moſt fearefully will trouble them at the day of judgment.

Eccleſ. 4. 8.

So

So much for theft in a mans owne goods. Now for theft in others.

Theft in other mens goods by colour of Law.

And first, of that which is done with some colour of Law, and semblable shew of equity & right. Howsoever it be more smoothly and cunningly conveyed; yet it is as bad and damnable a sinne, as the other that is done more openly: For in other matters, Art and skill makes a thing better: but this makes sin farre worse. And therefore the devill is the most abominable sinner of all, because he is the most subtill and artificiall sinner of all. This kind of deceiving under colour of Law, and under shew of equall bargaining to deale craftily & against cõscience, is horrible theft before God. And this is forbidden, 1 *Thess.* 4. 6. *That no man defraud or oppresse another: for God is an avenger of all such things.* The Apostle condemnes this circumventing and politike fetching over ones brother in unequall matches. Yea, but some will say; May not I make the best of mine owne, and seeke my best advantage? If hee be hurt, it is not my fault, but his owne; hee should have had more wit. But this will not be a good answer to God, saith the Apostle: he will tell you, that you should have had more love; he is the avenger of all these things, and will plague those that will gripe and pinch their neighbours, farre otherwise than themselves would be dealt withall in the like cases. So *Iames* 5. 4. bids such *howle and weepe: for the crie of those labourers (whose hire they had kept backe by fraud) is come into the eares of God.* Else they might have said; What reason have you to threaten us thus, or they to cry against us, or to hold themselves discontented? What wrong have we done them? We require no more than our bargain and our covenant; we agreed for all that we aske, and what injurie is that? It may bee so, saith the Apostle: but your agreement was deceitfull, you kept backe by fraud, you made a coozening and craftie bargaine, you plaied upon your neighbours simplicity and abused his plainnesse: you saw more than he did, and knew the inconvenience better than hee could; you wrapt him in by craft; you feared him by great words that hee durst not but yeeld; or you got him in by faire promises, he looked to be better used, and to have some recompence in another thing, in lieu of the service you received from him. This catching men by fraud, and hunting them with nets, is a crying sinne, and will let God have no rest, till he take vengeance upon those that use it. And thus *Ahab* got *Naboths* vineyard, hee would faine have it from him, and

Fraudulent theft.

would not take it from him by plaine and open violence, for feare of the ſpeech of people, and infamie of the world; but yet he was content to let *Iezabel* have his ring, and ſhe endites a very colourable and hypocriticall letter, to this effect; as if ſhee had ſaid, There is an ill report of a foule fault done among you, that *Naboth* ſhould be a blaſphemer of Gods Majeſtie, and a wicked traitour againſt his Prince: but, for feare left upon unjuſt accuſations hee ſhould bee unjuſtly condemned, a judiciall proceeding muſt bee taken; and leſt any thing ſhould bee done without advice and good counſell, a Faſt muſt be proclaimed, and the people muſt be gathered together, and there with faſting and prayer the thing muſt bee tried orderly and in good forme of law. For *Ahab* and *Iezabel* would ſeeme to be loth to do any wrong, or to judge one upon a falſe ſurmiſe or rumor: therefore, that the truth might appeare, let the Elders of the City ſearch out the matter, and finde the truth in equall manner, let the accuſers come face to face; and ſo they did, and there were men at hand ſuborned to forſweare themſelves. And now, ſith that all things were ſo plaine and evident, and matters were ſo cleere againſt him, they were ſorry: but they could not chuſe but deale indifferently, and according to the Law, *Naboth* muſt have that puniſhment that his foule fact had deſerved, hee muſt forfeit his life and goods to the King. And thus *Ahab* got the vineyard. Here wee ſee what dawbing and painting with faire ſhewes, and goodly words; equitie, conſcience, and religion pretended, and all to carry out ſhamefull murther and theft: but did this make their caſe any whit the better? Nay, this made it farre more abominable in the ſight of God.

So amongſt us, cruell incloſers, that ſet themſelves to unpeople the Land, and weaken the ſtrength of the country, by joyning houſe to houſe, and land to land; indeed for houſes they doe not ſo much delight in joyning houſe to houſe, as in pulling downe houſes; but all the Land they would (by their good wills) get into their owne hand. Theſe caterpillers, what ſay they? goodly words and faire pretences you ſhall have. O, this will be for the good of the Common-weale, and of the Inhabitants, this will prevent much ſtrife and contention, when things be parted, and every man knoweth his owne, and they lye not in common; and beſides, it will nouriſh wood, and ſuch like. And thus (under pretence 2 Againſt incloſers.

of a common good) they bring to paſſe a common evill, by getting all to themſelves,& ſweeping out men from the earth. Theſe commonly be great theeves, but there is a great Iudge that will proceede againſt them: his Word hath paſſed ſentence already, and it ſhall not be long before the execution come upon ſuch as do grievous harme under colour of doing good.

3

Exod. 22. 25. Ezech. 18. 8. and 22. 12. Pſal. 15. 5.

In the ſame colourable theft is that common ſinne of Vſurie: which is of evill report and hurtfull effect amongſt men, and is forbidden of God in the Law and Prophets, *Deut.* 23. 19. *Thou ſhalt not lend upon uſurie to thy brother, uſurie of money, uſurie of victuals, or uſurie of any thing that is lent upon uſurie.* The like is taught, *Levit.* 25. 35, 36. *If thy poore brother be fallen to decay with thee, thou ſhalt releeve him: yea, though hee bee a ſtranger or a ſojourner that he may live with thee. Take thou no uſury of him, nor increaſe: but feare thy God, that thy brother may live by thee.* It is evident in theſe words, that the feare of God, and a loving and mercifull regard of our brothers life, be the preſervatives to keepe men from this uſurie; therefore the practice hereof doth grow from the want of the feare of God and of compaſſion to our poore brother. Adde hereunto, that uſurie is not a calling appointed of God, but a humane invention, deviſed by worldly men to gaine filthy lucre to themſelves, whereby they live of the ſweat of other mens browes, and doe many times adde afflictions to the afflicted, and build up themſelves in the ruines of their poore neighbours, whom they ought freely to ſupport.

Luke 6 35. *Obiect.* *Anſw.*

But the law doth allow eight in the hundred. We may anſwer hereunto as Chriſt in like caſe doth to the Phariſes, *Matt.* 19. 8. The law-makers, becauſe of the hardneſſe of the uſurers hearts, ſuffered them to take eight in the hundred; not to allow & encourage them to take ſo much, but to reſtraine them from taking more.

Queſt. *Anſw.*

How then ſhall the goods of Orphants, and ſuch as are not able to imploy their owne ſtocks, be diſpoſed of? Either in partnerſhip, where, if they will beare the hazard of their part (if there be loſſe) they may lawfully bind their partner to yeeld unto them a juſt and proportionable part of the gaine: or elſe the ſtocke may bee committed to the truſt of ſome faithfull and skilfull man, that hath ſufficient imployment for it. And though there bee no ſet compact for the hire, yet the borrower may, and ought in mercy and thankefullneſſe, to recompence the lender as God hath bleſ-

ſed

ſed his increaſe, and inlarged his heart; and the lender may receive it as a gracious fruit of his love, and a bleſſing from God that gave ſo good increaſe, and ſo charitable an heart unto him. If any deſire further reſolution in this point, they may reade the long treatiſes which divers learned men have written upon this ſubject.

The like may be ſaid of thoſe that having the goods of men deceaſed committed to their truſt by will, deale unfaithfully, and put them from the right owners into their owne purſe; this is plaine theft: and yet it goeth for currant often among men, becauſe it taketh ſome ſhew of warrant from the Poſitive law, but Gods law will give no allowance to it. So *Salomon* ſpeakes of theft by buying and ſelling; *It is naught, it is naught, ſaith the buyer: but after he boaſteth*: ſuch as will diſpraiſe and under-value a thing above meaſure, and againſt their conſcience and knowledge, if they be to buy: but if they be to ſell, they will extoll and praiſe the ſame thing far beyond that they know, and be perſwaded it is worth: theſe and ſuch like practices, are cloſe and colourable, that mans law doth not take ſo much hold upon, but Gods law doth forbid and condemne. Pro. 20. 14. Theft in buying and ſelling.

Another, and the laſt kinde of ſtealth, is without all colour of law, when one will have it, becauſe he will, though he can alleage no ſhadow of right or title to it; As by violent and ſtrong hand, to take away that belongs not to them. This was the ſinne of *Ophni* and *Phineas*, who violently robbed the people, in their ſacrifices and offerings: and if the people ſaid, I pray you let God be firſt ſerved, and let all things be done acoording to the law? Nay, would they ſay, but if you will not give it us, we will take it whether you will or no. Here they could plead no manner of intereſt, and therefore it is ſaid, The ſinne of the young men was great in the ſight of God. So to ſteale by the high-way ſide, and to take away mens cattell, or any ſuch like commodities: this is a knowne ſinne. And becauſe ſuch commonly, being convicted of the fact, have nothing to ſay in defence of the ſinne, they are ſooneſt brought to repentance. Or if they doe not ſo, then God will find them guilty, and give them their juſt recompence, which hee hath threatned againſt them, 1 *Cor.* 6. 10. Therefore this is here paſſed over briefly. Theft without colour of Law. 1 Sam. 2. 16.

Another kinde of ſtealing, which is done without colour of right, is more privy and cloſe (the former was violent and open,)

and that is either by taking or retaining. By taking, when one layes theevish hands on that thing which his conscience tels him that he hath no right unto, but it belongs altogether to another. Of this theft the Prophet speakes, *I will bring forth the curse, saith the Lord God of hosts, and it shall enter into the house of the theefe, and of him that sweareth falsely by my name, and it shall remaine in the middest of his house, and it shall consume it, with the timber of it, and the stones of it.* The Prophet sheweth, that the curse of God followes such as steale and be theeves; swiftly it flyeth after them, and God himselfe will bring it into their houses: and when it is there, it is like the most pestilent fretting leprosie, that was not onely infectious to men, but would consume the houses, and enter into the timber and stones. So Gods curse doth not rest upon the body and soule of theeves only, and those that will steale, but it will bring all to naught, unlesse they purge it away by true repentance. A man were as good put a cole of fire into the thatch of his house, or in the barne, as bring any stolne goods among his goods.

Zach. 5. 4.

First he saith, The man that stealeth shall be cut off: hee provoketh God to deale with his person first, and to cut him off, to kill his body, and damne his owne soule. But some might say, Though I be dead and gone, yet I hope my family, and my children after me, shall fare the better for it. No, they shall fare the worse for it. For Gods curse, which shall pursue them, is such a devourer and consumer, that it will not only cleave to the persons of the malefactors, but it will also destroy the very timber and stone of the houses of such as provoked God to lay it upon them. As the Prophet *Habakuck* saith, *He coveteth an evill covetousnesse into his house*: and not to himselfe only.

Habak. 2. 9.

Excuses for stealing.

Men thinke, that when they can bring home those stolne goods, then it is a good thing, and shall do them and theirs good: but indeed it is an ill covetousnesse, it bringeth a mischiefe upon him and his house. So many things as a man getteth by stealth from his neighbour, so many curses hee gets to his soule, and so many plagues he wraps and roules together to come upon his posteritie. Yet men have excuses for this their stealing. As first, it is a small thing; you should not make such adoe about so little a matter. Is it a small thing? Then the more wretched and abject sinner you, that will corrupt your selfe for so small a thing. Hee that will wracke and corrupt his conscience for a trifle, will never sticke

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to doe five times worſe for a matter of weight. If one be not faithfull in a little, it is certaine he will never be faithfull in much; he that will venture the wrath and curſe of God for a matter of a penny, hee will doe ten times more if it come to pounds. He that cares not to breake one Commandement for a peece of bread, let him have hope of a greater booty, and hee will breake ever one. If one will doe the divell ſuch ſervice for ſo ſimple and ſmall wages, let the divell mend his wages, and he will certainly mend his worke. So that this excuſe proves a man to be more inexcuſable. Oh, but I truſt this is not to bee blamed, hee can ſpare it well enough, it will doe him no harme, and me good. But firſt, who made you a divider of another mans goods? Who gave you authoritie to make any ſuch partition? Hath not God given him that which is his, and you that which is yours? And you (not contented with Gods diſtribution) take that which belongs not to you. And where you ſay, He can ſpare it, it will doe him no harme: ſuppoſe one ſhould goe to the King Exchequer, and breake open his Treaſure, and take out, though it were even a ſmall ſumme, and ſay, I am a poore man, and this is not ſo much, I truſt he will not be much offended, though I have ventured a little in my need. But for all your neede, and the Princes wealth, he that would doe thus, were like to bee counted a foole, and be hanged as a fellon; the excuſe would not ſerve the turne. But now, God hath abſolutely forbidden to take any mans goods, without any ſuch exception as this, Vnleſſe he can ſpare it. This is not the queſtion, whether it will hurt him or not: it offendeth God, hee hath forbidden it, and therefore if you doe it, you ſinne againſt God, and hurt your owne ſoule.

And whereas you ſay, it will doe you good, and helpe you, that is not true, it will hinder you rather, and bring a further curſe on you than before. Yea, but what courſe would you have a man to take? the world hath forſaken mee, I have no friend to helpe me, what would you have me to do? What? Even any thing rather than this. Have men forſaken you, and will you make God forſake you too? You can have no helpe in the world; and will you therefore ſhut up heaven alſo againſt your ſelfe? If one were helpeleſſe and friendleſſe here, and knew not whas way to turne himſelfe for releefe and ſuccour; yet if hee can turne to God and crie to him, and have hearing and comfort from him, his caſe is

good, and he is ſure to be well provided for. But now, when one is quite out of hope among men, and deſtitute of all outward comfort, then to make God his utter foe, and fill himſelf alſo with inward evils and griefes; this is not to leſſen the croſſe, but to increaſe the curſe, and to bring a greater weight of miſerie to his owne head.

Therefore then a man had moſt need to keepe peace and league with God, when the world hath caſt him off: and if God doth chaſtiſe him with want, it were a farre better courſe to repent and intreate God to helpe him, and turne away his heavie hand, than to adde more to his ſinne, and to cauſe God to adde more ſtrokes and corrections to thoſe that he hath already layd upon him. So that, whether the thing be little or great, what ever a mans eſtate be, or whoſoever he be that he wrongeth, hee muſt alwayes take heede of this privie ſtealth, of thus cloſe conveying another mans goods unto himſelfe.

Now, as it is a fault to wrong any: ſo eſpecially if the perſons to whom the wrong be done, be more neerely joyned and tied in any bonds to us, or we to them; contrary to the dealing of a number, that indeede will let their neighbours goods alone for ſome outward reſpect, they will not ſteale from them; but for their Parents or Maſters, there you muſt give them leave, they hope they may borrow a little libertie, and be ſomething bolder with their goods than with anothers. But doe they know what the holy Ghoſt ſaith in the *Prov.* 28. 24. *Hee that robbeth his father and mother, and ſaith it is no ſinne, is a companion of a deſtroyer?* For this is ſo farre from leſſening the fault, that in truth in the ſight of God, it makes it farre more hainous and abominable: For as hee that killeth his father or maſter, doth commit a farre greater ſinne, than if he were a ſtranger or further off; ſo heere likewiſe hee that robs his father or maſter, is in an higher degree a ſinner, than if it were a perſon nothing ſo neere unto him, to whom hee did not owe ſo much dutie.

Prov. 28. 24.

Therefore, as one muſt labour, not to let his hands have libertie to take any thing that belongs to any man, be he never ſo farre diſtant from him: ſo eſpecially he muſt reſtraine them from that which belongeth to his father or maſter, or ſome ſuch, to whom he is bound with a more ſtrong and neere bond than to other men: For this is more wicked ſtealth that is done againſt a friend,

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than that againſt a ſtranger. And ſo much for ſtealth by taking.

Now another kind of theeverie followes nothing inferiour to this; by unlawfull retaining and keeping in ones hand that which is none of his, whether it bee by with-holding of things found, or lent to us, or of wages, or other things due any way to another. For though a man keep himſelf unſpotted in this reſpect, that no man can charge him to have taken away one penny from his neighbour, either privately or violently; yet if he (going by the way ſide) finde any thing, and after heares who is the right owner of it, and doth not reſtore the goods to the owner, all his former good dealing in other things will not excuſe him from the imputation of theft, ſo long as (in this ſort) hee keepes his neighbours goods from him: for God hath commanded to bring backe the thing that goes aſtray, and to make reſtitution of that which was loſt, otherwiſe his offering could not be accepted. For indeede his conſcience will accuſe him, and the very law of Nature will condemne him; becauſe there is no man ſo ignorant, but if he had loſt his owne purſe, or any thing by the way-ſide, or otherwiſe, he would thinke it right and equall, that hee who found it, ſhould bring it to him againe, if hee knew him to bee the owner of it; and would ſay, hee had not done the dutie of a neighbour, if he ſhould keepe it backe from him. Now, God commandeth to doe as we would be done unto: and therefore this, that he would be ſo dealt withall, bindeth him to deale ſo; and if he doe not, he ſinneth againſt his owne conſcience, and that ſhall be ſufficient to condemne him. So for wages, he that doth not pay his ſervants, or the hireling his due wages, in due time, without ſhifting or putting off from time to time, he is guiltie of the breach of this Commandement. This delay is theeverie (though one doe purpoſe to pay them all, and that rather with the moſt, than to keepe any backe) if he be poore, and not able to forbeare this protraction and delay. This is forbidden *Levit.* 19. 13. *Thou ſhalt not rob thy neighbour*, ſaith God. But one might ſay, I doe not rob him, neither will; for he ſhall have all his goods ſafe enough by me, I will take nothing from him that is his: Then ſaith he againe, *Let not the hirelings wages reſt with thee till morning*: as if hee had ſaid, You doe not take his money: yet if you keepe it from him, I account it robberie: for at the end of his worke ſhould be the beginning and performing of his wages: therefore after the worke

Theft by retaining.

Exod 23. 4. Levit. 6. 3. 4.

is done, let not the wages tarry one day in your purſe, for it is none of yours, it is your hirelings, *Deut.*24.14,15. *Thou ſhalt not oppreſſe an hired ſervant that is needie. Thou ſhalt give him his hire for the day, neither ſhall the Sunne goe downe upon it: for hee is poore, and therewith ſuſtaineth he his life.* If one be poore and in diſtreſſe, and cannot endure delay, but is put to his ſhifts, and made to endure hunger and cold, and to goe from him with an heavie heart, when he is not paid, not knowing what to doe for releefe, this is both crueltie, in that he keepeth that from him that ſhould maintaine his life; and it is theft alſo, in that it redoundeth to the hinderance of him to whom it appertaineth. So that this kind of ſhifting and putting off the hireling with ſuch delayes, is a fault that maketh a man guiltie of theft before God. Thus much for the things forbidden in this Commandement.

The things commanded are either { Inward, or Outward.

Contentednesse. The inward dutie is contentednesse in our owne eſtate, with whatſoever portion God hath allotted unto us. To like ſo well of Gods diviſion, as that we beleeve in our hearts that the meaſure is beſt and moſt profitable for us, that God our moſt mercifull Father hath appointed for us; this quiet and cheerefull contentednesse with that part that fals to his ſhare, is the dutie commanded to every man, and is the inward keeping of this Commandement. This is commanded in *Heb.*13.5. *Let your converſation bee without covetouſneſſe, and be content with thoſe things, which you have.*

Why, might ſome man ſay, I am not covetous. That you may ſoone trie even by this, Whether you bee content with thoſe things that you have. Certainely ſo farre as a man is void of covetouſneſſe, ſo far he is well content with his eſtate: and hee that doth not thinke his owne enough for himſelfe, it is ſure hee is covetous after another mans. Yea, but how is it poſſible that one can bee contented in my caſe? I have ſo many wants, and can ſee no meanes to ſupply them: how would you have me content now, not having ſufficient maintenance, nor knowing how to get it? He that is a Chriſtian, hath enough to maintaine him, for he hath the promiſe of God, *That hee will not leave him, nor forſake him.* And is Gods promiſe nothing? Is not his word ſufficient aſſurance of all things needful? If God bid us be content, and hath given us

Heb.13.5.

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cauſe to be content, why ſhould wee not bee content? Is not his truth a pawne good enough? What is to be beleeved, and whereupon may wee depend, if not upon the word and promiſe of God? For mans life conſiſteth not in the greatneſſe of his portion, or the abundance of his wealth, but in the bleſſing of God, which will make a little goe farre, and doe more good than a great deale without it. And he that hath this, whatſoever outward wants hee ſeemes to be in, is in a good and ſafe eſtate. If we rely on friends and wealth, we build on a fickle foundation, and have alwayes cauſe to feare. But if God hath promiſed to bee with us, why ſhould wee feare what any creature can doe againſt us? So *Paul* ſpeakes of himſelfe, that he had learned in all things to be content. Phil. 4. 11. This is a point of great learning, & he is a good ſcholler in Chriſts ſchoole, that hath gone ſo farre, as that he can like well of Gods doings whatſoever. This is a thing that onely Gods Spirit can teach one, to bee ſo well ſatisfied with his owne, as that hee doth neither envie that another hath more, nor repine and grudge that himſelfe hath leſſe. But if this bee ſuch a point of learning, how ſhould wee come to it? That *Paul* ſheweth, 1 *Tim. 6. Godlineſſe is great gaine*, becauſe it maketh a man contented with that he hath. 1 Tim. 6. 6. So farre as any man is godly, ſo farre hee is content with his outward eſtate: though he have but a little, hee is not much troubled: for hee knoweth Gods hand is not ſhortned; and if hee had nothing, he would not be out of heart and diſmayed, becauſe he perſwadeth himſelfe, Gods bleſſing can ſuſtaine him as well without meanes, as with meanes. And this was that which made *Paul* ſo quiet and ſetled in all diſtreſſes. For, before godlineſſe had calmed his heart, he was as reſtleſſe as the Sea, and troubled all the Church with his raging and fierceneſſe; but ſo ſoone as he grew godly, all the ſtorme ceaſed, none more quiet and contented than he. If they impriſoned him, if they whipped him, if they ſtoned him, he could quietly endure it; hunger, cold, nakedneſſe, what ever came, hee was well prepared to undergo it. Hee knew all came from God, and for his good, and therefore he never fretted nor fainted for the matter, but poſſeſſed his ſoule in patience, and knew how to beare all things quietly. Therefore whoſoever would be contented, let him labour to get godlineſſe in his heart.

Many there be that bee willing, and will take paines enough to ſtore their purſes, and their grounds, and their houſes; but few

few there be that will take paines (where it were moſt behoveful) to ſtore their hearts with godlineſſe, which would bring contentedneſſe, and ſufficiencie alſo. For we have a promiſe of God, that
Matth. 6. 33. if we ſeeke the Kingdome of God, we ſhall have all other things caſt upon us as a vantage and overplus. And the cauſe why God hath reſtrained us from outward things, is not for that he wanteth love, and cannot finde in his heart to beſtow them; but becauſe they would be ill for us, and we could not beare them. He would have us to be good within, before we ſeeke goods without, and know how to uſe riches, afore we have them to abuſe. Therefore as we would not be counted theeves and breakers of this Commandement, ſo let us be content to live at Gods finding, and to reſt upon him, ſo good a God, that though wee have but a little, yet he ever hath enough; and though hee give us nothing beforehand, yet he loves us before-hand, and will give us comfort in all diſtreſſes, and thoſe outward things alſo ſo farre as we have need, and can digeſt them. So much for the inward obedience: now the outward followes; and it conſiſts in the right uſe of our owne, and righteous dealing towards others.

The right uſe of our owne is ſeene in frugalitie and liberalitie. Frugalitie ſtands in getting and keeping. Our getting muſt be by ſome faithful labour in an honeſt calling, and by honeſt dealing in the calling: as *Epheſ.* 4. 28. *Let him that ſtole ſteale no more, but labour with his hands in that thing that is good.* To theeverie, which is a generall breach of this Commandement, and to idleneſſe, which is a kind of theft, he oppoſeth labour, as a keeping of this Commandement. But then he ſhewes what kind of labour it muſt be, namely, in the thing that is good, in ſome lawful & Chriſtian calling: for many labour all day and all night, but that is in carding, and dicing, and gaming, and unthriftineſſe, which will neither make them have a heart to doe good, nor abilitie to doe good, but brings a curſe upon heart and eſtate: one is wicked, and the other commonly weake. As is to bee ſeene in Stage-players, and ſuch like, that draw the people away to vanitie; which take paines indeed, but it is not profitable paines, and therefore yeeldeth no profit either to their ſoule or body, but bringeth them a hard heart, and a wicked hand, and a miſerable eſtate, that of all men they are the moſt profane and lewd. Therefore as a man muſt not be idle, (for an idle man cannot be an honeſt man) ſo this muſt

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alwayes be provided, that the labour bee in an honeſt and lawfull thing; elſe one may toile and ſpend his body in travell, and bee never a whit the honeſter man, if he ſerve not God, but ſerve his luſt and filthy fleſh. *Eſau* could take paines, and that eagerly, till he was almoſt dead with labour; but it was in hunting, in following his vaine ſport, in this hee would ſpend himſelfe. For hee ſaith, I am almoſt dead: and he was ſo faint, that he would ſell his birth-right for a meſſe of pottage to refreſh him. All this while he was no better than an idle perſon, becauſe he was vainely occupied: and this was to him (as hee uſed it) a curſed labour. For God would have one labour in ſuch a calling as ſhould humble his fleſh, pull downe and tame his pride, and bring ſome increaſe unto his outward eſtate, ſo as hee may have a mercifull affection, and alſo abilitie to ſhew mercy. Gen. 25. 32.

This God hath appointed, and theſe will be the effects of godly labour. But other wearing ones ſelfe in ſlaverie to his luſt, and ſerving ſin, humbleth him not a whit; nay, it maketh him more proud, more ſurly, and more unſociable, ſo as he neither knoweth God nor himſelfe. It doth not prepare him to die, but it maketh him forget his latter end, never thinking of death till death devoure him. It maketh not the heart pittifull and mercifull; but it hardeneth the heart, & infecteth it with crueltie. And ſuch an one is not made by his labour able and willing to give more, but unable and unwilling to give any thing at all. So that every man muſt labour, no man hath any warrant or priviledge to be idle; for that maketh him guiltie of the ſins and judgement of the Sodomites. And furthermore, every man muſt looke that his vocation be honeſt and lawfull, or elſe he ſhall doe himſelfe more harme than good by his labour. The effects of godly labour. Ezek. 16. 49.

The ſecond point of frugalitie is, in keeping that prudently and diſcreetly, which was honeſtly gotten. For if labour in getting, be not joyned with wiſedome in preſerving and ſaving, that is no good thrift. Neither muſt this be a niggardly and miſerable ſparing, but an orderly and wiſe diſpoſing and husbanding of that which God hath put into our hands; that wee may bee better able to doe good, and to releeve others. In this many faile, and by failing in it, are faultie in a good duetie as neceſſary as the former: they labour indeede, and that with great diligence and carefulneſſe, till they have gotten ſomething: but then

then they let it go as faſt, either by drinking, or gaming, or elſe by good cheere and dainty fare, above their abilitie; and by this immoderate and undiſcreet laviſhneſſe, they undoe, whatſoever they did before by following their calling, and they keepe themſelves alwayes in want and penury: whereas if they would be careful to keepe thriftily, what they got painefully, they might live of their labours with comfort and joy; and beſides, might be much beneficiall to others that ſtood in need, and have wherewithall to open their hand liberally in workes of mercy. So *Prov.* 21. 20. *In the houſe of a wiſe man is a pleaſant treaſure and oyle, but a foole devoureth it.* A wiſe man, that is, a godly man, doth not onely ſeeke and bring into his houſe, but will alſo keepe in his houſe, a pleaſant treaſure, delight full riches, ſuch as being gotten without any ſtaine of injuſtice, he hath joy and comfort, and a bleſſing in the uſe of them; and hee hath not for neceſſitie only, but alſo for delight, even oyle & things for refreſhing and recreation. But a foole, that is a wicked and ungodly man, he devoures all: whatſoever it bee, left him by his parents, given him by his friends, or gotten by his labour, all goes one way; all is devoured, all is ſpent vainely, and without any diſcretion. For he ſerves ſuch a chargeable maſter, as will leave him nothing at the yeeres end. Other maſters uſe to give their ſervants wages for their worke: but the divell and luſt, whom wicked men ſerve, be both coſtly & hard maſters, they will take all and ſo long as there remaineth any thing to be had, they ceaſe not calling for it: but all this hard and chargeable paines ſhal be rewarded with nothing, but want & neceſſitie at laſt. So that a good man muſt be as well a keeper, as a gainer, he muſt know how to bring in lawfully, and how to lay out diſcreetly, and to diſpoſe things in that good order, that he doe not bring himſelfe into unneceſſary wants and troubles, but that he may have both to comfort himſelfe, and alſo to refreſh others. So much for thriftineſſe.

Liberalitie. The other thing required in the right uſe of ones owne goods is liberalitie, without which there is no true obedience to this Commandement. Now this liberalitie muſt ſpread it ſelfe into two branches; towards ones ſelfe; and towards others. A liberall man muſt be liberall to himſelfe; for all goodneſſe begins at home and ſhewes it ſelfe firſt, where it was firſt bred. And ſo *Eccleſ.* Chap. 5. verſ. 17. *It is good* (ſaith he) *to eate and drinke, and take pleaſure in ones labour: and this* (ſaith he) *is the gift of God.* To have

have meate and drinke, and apparell, is a thing common to reprobates: but to have theſe things, and the right uſe of them alſo in joy, and comfort, and thankefulneſſe, this is a ſpeciall favour to Gods people, and peculiar unto them.

Therefore it is our dutie to take part of thoſe things, that God hath given us, and with a thankefull and cheerefull heart to enjoy his kindneſſe, and not to make our caſe worſe than we need. As the fooliſh Iſraelites did, when God in goodneſſe had provided ſufficient foode for them, that they might have had enough, and gone to bed cheerfully after a competent ſupper, yet they were ſo fearefull and doubtfull, leſt they ſhould have had nothing for the morrow, that they pinched themſelves of Gods allowance, and would needs reſerve ſomething untill the morning. But what became of it? Did not God ſend wormes amongſt it, ſo that it ſtanke and was good for nothing? And ſo it is ſtill: the equitie of this is perpetuall unto the end of the world. Hee which will bee more ſparing than God would have him, and niggardly when God hath laid no neceſſitie upon him, the curſe of God will fall upon the goods thus ſaved, that it is all one as if they had beene ſpent. For they ſhall corrupt and vaniſh away to nothing. And indeede, if one doe not firſt ſhew mercy to himſelfe, how is it poſſible hee ſhould ſhew mercy to another? He that will ſtarve and pine himſelf, when he needs not, no man will truſt him to feed and releeve his neighbour when hee needeth. This is moſt certaine, that hee which will be cruell to his owne fleſh, can never have any true pity to another. Exod 16. 16.

Therefore firſt, a man muſt have an open hand to miniſter unto his owne neceſſitie, and to helpe himſelfe, and ſee that himſelfe be the better for his owne goodneſſe and liberalitie. And yet neither is that ſufficient. A man muſt not ſpend al his kindneſſe within doores, and keepe ſo ſpare a fire that can warme no body but himſelfe: but after he muſt ſtretch out his hand to bee bountifull to others, whoſe wants require his helpe, and whoſe penury calls for ſomething of his abundance. So 1 *Timothie* Chap. 6. verſ. 17. *Charge thoſe that bee rich in this world, that they bee not high minded, &c. That they doe good, and bee rich in good workes, and ready to diſtribute and communicate, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may obtaine eternall life.* Hee would have rich men not to truſt in riches,

but

but in God: for riches are uncertaine. And what greater folly can there be, than for a man to put his confidence in that which muſt away, he knowes not how ſoone? God will call for him, and hee muſt leave his riches behind him, and come naked before the judgement ſeat of God. But if they would know how to uſe riches let it not be in putting truſt in them, nor in bigge, and proud, and ſowre lookes; for this will make them hatefull to God and man; but let them be mercifull, let them doe good and diſtribute, and this will be a ſure foundation for themſelves; by ſo doing they ſhall get love both of God and man: no better treaſure againſt the evill day, than that which hath beene laid up in the workes of mercy. So in *Prov.* 11.17. *He that is mercifull, rewardeth his owne ſoule.* This is the benefit of mercy, that one doth two good things at one time, he ſtoppeth two gaps with one buſh, he both helpeth and comforteth the diſtreſſed, which is his owne fleſh; and more than that, he furthers his owne reckoning againſt the time of account. For, when God ſhall come to take a view, and ſearch how every man hath ordered the goods committed to his hand, (as certainely he will one day) let the fooliſh men promiſe to themſelves what libertie they will, and flatter themſelves, that all is their owne, and every man may doe with his owne what he will; yet they ſhall finde it is Gods, and to be uſed and diſpoſed according to his will. And when ſuch an enquirie commeth, this will bring moſt unſpeakable comfort to a man ſoule; when upon his death-bed, and when he is now to leave his wealth, hee can with a good conſcience repeat to God how he uſed his wealth, and can hold up his head before God, and ſay; Lord, thine it was and I did know it: I was but a ſteward, and therefore I diſpoſed of it according to my Maſters will: I ſpent it not in ſerving my luſt and deſires, but in thy ſervice, and to thy glory. I was more willing and ready to lay out much in thy ſervice, and to the releeving the poore members of Chriſt, than any thing in ſetting up my fleſh, and pleaſing the vaine and fooliſh affections thereof. When one can thus ſpeak to God and make ſuch a reckoning, he ſhall then well perceive and feele, to the exceeding joy of his heart, what reward he gets to himſelfe, that giveth almes freely, and ſheweth mercy liberally to others that ſtand in need.

2 Cor. 9.6. And the Apoſtle *Paul* ſaith, that *hee that ſoweth plentifully, ſhall reape plentifully*; comparing liberalitie in workes of mercy, to ſowing,

ſowing. And ſo it is indeed, and ſhall yeeld a better and more plentifull crop, by how much the ſeede it ſelfe, and the ground in which it is ſowne, is better then any other. So *Pſalme* 37.26. *The righteous is mercifull and lendeth, and his ſeede enjoyeth the bleſſing:* Pſal.37.26. meeting with an Objection that ſeemeth to ariſe; indeed I would faine be mercifull, and doe good, I know it is a good thing, but I have a charge; muſt provide for my children; and he is worſe than an Infidell, that provideth not ſomething for his family. But God here teacheth him how hee may provide and ſtore ſomething for his poſteritie, and therefore he bids him be mercifull. For hee can never bequeath a better portion, and a richer legacie to his ſeede, than when hee doth many workes of mercy to Gods poore ſervants. For God promiſeth that they ſhall enjoy the bleſſing of his goodneſſe. Hee ſaith not, They ſhall bee rich, and have the world at will; (for a man may live in as much eaſe, and wealth, and pleaſure, as the rich Epicure did, and yet go to hell when he dieth;) but they ſhall have the bleſſing; which importeth thus much: firſt, they ſhall have Gods favour to bring them to heaven: he will bleſſe their ſoule and conſcience, and they ſhall have beſide, ſo much wealth as may ſtand with his bleſſing. Not ſo much as to make them proud and idle, for that were the way to make them curſed; but ſo much as ſhall ſuffice to make them thankfull to God, and profitable in the Church. And this bleſſing they ſhall have, not as a gueſt to ſalute them and away, but as an inheritance, that ſhall abide with them, and helpe them for ever. So much for the uſe of ones owne.

Now followeth the next point, in the right carriage of our ſelves towards our neighbours, and that is called Iuſtice: which conſiſteth in two things, in getting & reſtoring. Iuſtice in getting is when one getteth by lawfull meanes, in a lawfull calling. Not by gaming and ſuch meanes, without any ſufficient conſideration and exchange. For this is theft, theſe be unjuſt meanes that bring a curſe as hath beene ſhewed before: and ſuch a man maketh himſelfe excommunicate in the hearts of Gods people, and brings hardneſſe of heart upon himſelfe, and much miſchiefe beſide. But if the calling wherein a man exerciſeth himſelfe, be warranted and ſanctified of God to this uſe: then care muſt be had, and that as much, that the meanes which one uſeth in his calling bee agreeable thereunto. If it be by diſſembling and lying, by falſe Iuſtice.

weights,

weights, or falſe meaſures, by falſe commending or diſcommending above meaſure, or by any ſuch like unconſcionable way; this is injuſtice, and a breach of the Commandement. Therefore let the calling be good, and the meanes good, and then a man may with good conſcience, take the bleſſing and fruits thereof. And this is juſtice in getting: now for reſtoring.

This muſt alſo be obſerved, that if any have (in former time) beene crafty and deceitfull, and dealt injuriouſly with his neighbour, though haply it bee hidden from men, and the world cannot lay it to his charge, yet his owne heart knoweth it, and his owne conſcience will not paſſe it over ſo, but he muſt heare of it: If (I ſay) ones ſoule tell him that he hath thus wronged his neighbour, if he will be counted a juſt man, and have the former offence blotted out, and the mouth and clamour of his conſcience ſtopped from thoſe fierce and bitter accuſations, whereby it vexeth and diſquieteth unrepentant ſinners, he muſt ſee that he make reſtitution; let the ſervant goe to the maſter, and the goods returne to the owner who hath the right title unto them. This is commanded, *Levit.* Chap. 6. verſ. 2, &c. *If any ſinne, and commit a treſpaſſe againſt the Lord, and deny unto his neighbour that which was taken him to truſt, &c. Hee ſhall both reſtore it in the whole ſumme, and adde the fifth part more thereunto.* Where the holy Ghoſt appointeth, that if any man hath beene any way injurious to his neighbour, either by denying him that which was lent him, or having found a thing loſt, and knowing the owner, hath detained it, or by any other ſuch like dealing: if ever hee will have God heare his prayer, and receive his ſacrifice; before his offering, hee muſt make recompence of the principall, and adde thereunto the fifth part, &c.

But it will be objected that he is gone, I cannot tell where to have him. But doe you know none of his kindred? Hath hee neither ſonne, nor nephew, nor brother? Is there none neere unto him that you know? Not one. Yet it muſt bee reſtored, it is none of yours, you of neceſſitie muſt part from it, if you will have the ſinne pardoned. Therefore you muſt give it to the Lord, the Church muſt have it, *Num.* Chap. 5. verſ. 8. So that this is the Law of reſtitution; He that hath gotten any thing unlawfully, muſt not only ſay, Indeed I have done amiſſe, I cry God mercy for that is paſt, and I will doe ſo no more: but for this I hope God

God will pardon mee, I purpoſe now to leave off doing wrong to any. No, this is not enough, a man muſt reconcile himſelfe to God, before hee can reconcile his conſcience to himſelfe. God will not bee pleaſed with ſuch a weake amendment. We cannot be aſſured of pardon for that which is paſt, nor perſeverance in a better courſe, unleſſe there be true repentance: and true repentance never goeth before, but willingneſſe to make reſtitution followeth preſently after. Therefore let a man deale more ſoundly in ſuch caſes, that pertaine to the peace of his conſcience. This hollow-heartedneſſe, and hypocriſie, in ſuch matters, will bring him no peace. Therefore let no man hearken to the Devil and his owne fleſh, for his hurt; but reſtore that which hee hath defrauded any man of by ill meanes. If not, let him know for a ſuretie, whoſoever he bee, that there is no thriving by ſuch dealing. Sinne is a poyſon infecting both the ſoule, body and eſtate: and unleſſe it bee purged out in time, will bring all to ruine.

But yet ſome objections ſeeme to ariſe; firſt, the thing is of ſome price, and the perſon wronged is wicked, and would be willing to take the advantage, and follow the occaſion to put mee to trouble and ſhame, Therefore here danger ſeemeth to reſtraine him, and hee thinkes it better to live in ſafetie, than to make reſtitution with ſuch perill. But though the caſe ſhall fall out thus, yet the law of reſtitution admits no ſuch exception; One muſt reſtore: yet wiſedome muſt bee uſed in this caſe, that both the partie offended muſt be ſatisfied, and the partie offending may be in ſafetie.

Therefore ſome other third perſon of wiſedome and gravitie, a man of good account for religion and honeſty, muſt bee choſen, to whom this ſecret may bee (without perill) revealed, and by whoſe meanes the wrong done may be fully anſwered. And he muſt reſtore it in the behalfe of the other, concealing his name, & particular fault: as thus hee may ſpeake; there is a man that (in time of his ignorance) hath wronged and endamaged you, and now that God hath touched his heart with true repentance, hee is willing to ſatisfie you to the full, and therefore hath by mee ſent you ſo much as will fully recompence your loſſe: yet hee deſireth to conceale his name, becauſe of the perill that might inſue. By ſome ſuch wiſe and godly courſe, amends may bee fully made, to

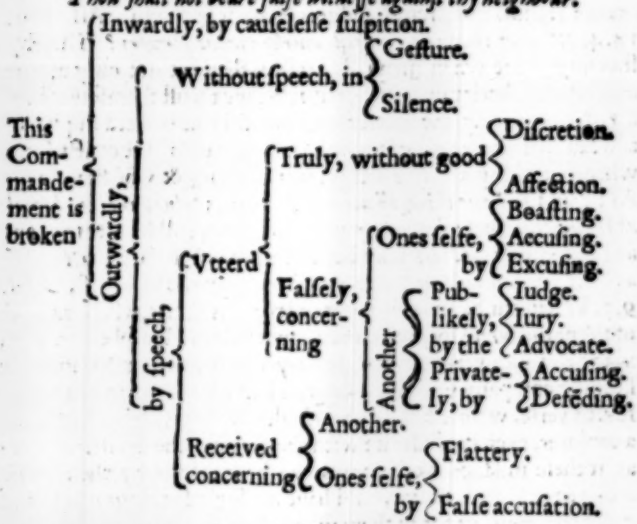
the partie that ſuſtaineth the wrong, and he that did the wrong be nothing at all endangered.

But heere comes yet a further doubt; I am not able to reſtore, I have not wherewithall. Then where nothing is to be had, it is a common Proverbe, the Prince muſt loſe his right: But yet ſo, that a man muſt be truly humbled for his fault; yet hee muſt not neglect confeſſion. And this further he muſt covenant with himſelfe, that if ever it pleaſe God to give him abilitie, he will be anſwerable to the full for all ſuch wrongs; and then as we were in affection, ſo God will account us in deed. If one can ſay in truth of heart, O Lord, I confeſſe my fault to thee, whom I have offended: and though I bee not able to recompence him whom I have wronged, yet I reſolve with my ſelfe, and make a covenant with mine owne conſcience, that if ever I have it, I will pay him and if I had it now, I would deferre no longer, he ſhould have it now. In the meane time I will not ceaſe to ſupply that by my prayers, which by reaſon of povertie, is wanting in my payment, that my humble ſute to God for him, may as much profit him, as my ſinne againſt God, and againſt him, hath endammaged him. Thus if a man doe, God will accept him, and fully acquit him, and eſteeme of his unfained purpoſe, and humble acknowledgement, as of a ſufficient recompence: and will himſelfe undertake the debt, ſo as the partie ſhall ſuſtaine no hurt. And ſo much for the eighth Commandement, *Thou ſhalt not ſteale.*

THE

The ninth Commandement.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.



THe former Commandement was concerning our owne and our neighbours goods: this requireth, that we hurt not our neighbours nor our owne good name; but (as occaſion ſhall be given) maintaine and increaſe it.

The inward breach of this Commandement conſiſteth in ungrounded ſuſpition, and unjuſt judging and condemning of our neighbours, contrary to the expreſſe Commandement of our Saviour, *Matt.*7.1. *Iudge not, and yee ſhall not be judged. For with what judgement yee judge, yee ſhall bee judged: and with what meaſure yee mete, it ſhall be meaſured to you againe.* As if hee ſhould have ſaid, if you would have your owne infirmities pitied, and your word & deeds conſtrued in the beſt ſenſe, then ſhew the like kind-

neſſe unto others: take nothing in the worſt part, let not the diſlike of your neighbours ariſe frō any want of true love in you, but onely from evident tokens of wickednesſe in them. For this is moſt righteous, and ordinary comes to paſſe, that none are more hardly cenſured, than they that are the bittereſt & eagereſt cenſurers. And none find leſſe mercie from God and men, than they who have beene the moſt unmercifull judgers of their brethren. Alſo *Rom.* 14.4. *Who art thou that judgeſt another mans ſervant?* Thereby ſhewing, that when men judge raſhly they doe not only uſurpe unlawful authority over man, but alſo they thruſt themſelves into the place of God. How hatefull and hurtful this inward ſuſpition, and cauſleſſe miſdeeming is, may better appeare by the cauſes from whence it ſpringeth. The firſt is want of godly & Chriſtian love; As 1 *Cor.* 13. *Love thinketh not evill, but beleeveth all things, hopeth all things.* And theſe that carry an ill affection, will be ſure to make an ill conſtruction. As may bee ſeene in the Phariſes quarrelling againſt, and ſtumbling at every word and worke of Chriſt, *Mat.* 9.3. When our Saviour pronounced that his ſinnes, who was ſicke of the palſie, were forgiven, they counted him a blaſphemer. And in the eleventh verſe following they condemne our Saviour for keeping company with Publicans and ſinners. And in the thirty fourth verſe, when he had caſt out a devill, they charged him to be a conjurer, even confederate with the chiefe of the devils. Whereas, if theſe and ſuch like workes had beene done by their owne children or friends, they would have made thoſe things matters of great commendations in them whom they loved, which they condemned as heinous crimes in him whom they hated.

Cauſes of raſh ſuſpition.

1 Want of love.

2 Want of wiſdome.

The next cauſe is want of wiſedome and good diſcretion, as *Acts* 28.4. The rude Barbarians, ſeeing the Viper to hang on *Pauls* hand, judged him preſently thereupon to be a murtherer. Which fault alſo others of better note have fallen into. As *Eli* ſeeing *Hanna* long in prayer, and hearing no voice uttered, charged her with drunkenneſſe. And *Iobs* friends, beholding his extraordinary afflictions and paſſions, conclude, that he was an extraordinary ſinner.

1 Sam. 1. 14.

3 An ill conſcience.

The third cauſe hereof is an ill conſcience and guiltineſſe in the judgers themſelves. As *Saul* was ſuſpicious of *David*, as though hee had ſought his life, becauſe he had deſerved evill at his hands. And having dealt cruelly and craftily with him, ſuſ-

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pected the like meaſure from him. So thoſe that have polluted their owne ſoules and bodies with moſt filthy facts, and are moſt uncleane and wicked perſons themſelves, will ſooneſt miſ-deeme the chaſtitie of others. And none are more ſuſpicious of other mens truth and fidelitie than they who have beene the greateſt deceivers and defrauders of others. Another cauſe of this is hypocriſie. When one never examineth his owne life, then hee is moſt ready to prie into another mans conſcience: and hee that (for the moſt part) ſpareth himſelfe, will lay the heavieſt load upon another. Thus the Scribes and Phariſes were diſſembling hypocrites, and never medled with their own hearts to condemne any ſinne there: and therefore Chriſt and his Diſciples could have no peace by them, but they were continually ſuſpecting, and ready to cenſure hardly without any cauſe. For if they would have beſtowed more time in diligent examination of their owne ſoules, they would have found ſo much buſineſſe there, as other men might have lived quietly enough by them. So the Apoſtle Saint *Iames*, ſaith in the third Chap. and 17. verſe, *That true wiſdome which is from above, is without judging, without hypocriſie.* Hee ſheweth the cauſe why the beſt men bee never forward to judge, nor haſtie to paſſe ſentence upon other men, even becauſe they having good hearts, and deſiring to be as good as they ſeeme to bee, have ſo much to doe in fighting and ſtriving with their owne corruptions, as that they have no leaſure to examine other mens dealings which belong not to them; but would rather reforme the things which bee amiſſe in themſelves. So on the other ſide, obſerve an hypocrite, that careth for nothing, but to make a ſhew before men; that never labours to approve his heart to God, nor ſtriveth againſt his owne ſecret ſins; you ſhall have him ſo nimble and ſo quick, in ſifting of other men, that he can ſee a fault where none is in them, becauſe hee cannot ſee a fault where it is in himſelfe. They thinke that the reaſon, why they can ſo quickly condemne other men is, becauſe they are more holy than they, and therefore take a priviledge to themſelves, to give what verdict they thinke good on every mans actions. But Saint *Iames* ſheweth the true cauſe indeed, which makes their hearts ſo ready to conceive amiſſe, and to thinke wrongfully of another: to wit, becauſe they had not (as yet) learned to think aright of themſelves: For hypocriſie alwayes breeds raſh judging and unchriſtian ſuſpition.

4 Hypocriſie.

Iames 3.17.

Thus we ſee what be the cauſes of this evill judging, namely, (at the leaſt) fooliſhneſſe and uncharitableneſſe: or elſe an evill conſcience and hypocriſie. And from one of theſe evill cauſes, the raſh ſurmiſes and evill ſuſpicions doe alwayes ſpring. Now the effects are even as bad. For if the heart be thus infected, it makes one apt and ready to ſpeake and doe evill. If one allow himſelfe to thinke evill, he cannot with-hold his tongue from uttering it, nor his hands from practiſing it, if occaſion ſerve. For whatſoever is within the thought, that will ſhew it ſelfe openly, it will bewray it ſelfe in the mouth, in the hand, and in all the actions. As appeareth by the practices of *Saul* againſt *David*; and the high Prieſts, Scribes and Phariſes, againſt our Saviour Chriſt, and againſt his Diſciples.

The effects of judging raſhly.

Vſe. The uſe of all this is, that if wee would not bee found culpable of the breach of this Commandement, nor tranſgreſſours againſt the name and fame of our brethren, then muſt we not give our ſelves allowance to conceive an ill opinion of them, without a ſufficient warrant and due ground for the ſame. For though the thing be ſo indeed, yet it is a ſinne in us ſo to conceive of it, unleſſe there be ſufficient evidence and reaſon, to leade us thereunto. For, what though it be ſo? yet in matters of our neighbours credit, we muſt not take ſuch light conjectures as ſufficient cauſe to moove a ſuſpition: we muſt doe as we would be done by. And therefore, as wee would not be condemned of others, upon every ſhew of evill and ſlight occaſion: ſo let every man looke to himſelfe, that he bulid not an il conceit againſt his neighbour upon a falſe foundation. Never thinke ill of any till he have deſerved it, and given ſufficient cauſe thereof. But yet this muſt be knowne by the way, that though love will not allow ſuſpition, yet it doth not thruſt out diſcretion. It judgeth not raſhly, but it judgeth juſtly. It is not ſo ſharpe ſighted, as to ſee a mote where none is; nor ſo pur-blinde, but it can diſcerne a beame where it is. Therefore raſhneſſe muſt be condemned and avoided: but there is an holy wiſedome to bee uſed: as not to miſdeeme without ſufficient warrant; ſo when there is evident proofe, and plaine appearance of a ſinne, to take notice of it. Which muſt be obſerved againſt many men, that by this doctrine (which they pervert, as evill men doe all Scripture) take occaſion to thruſt admonition out of the doores, and thinke all men ſhould be blind, becauſe God will have all men charitable,

table: For ſo when they have broken forth openly into groſſe wickedneſſe, and all their life ſheweth them to be prophane, ungodly, covetous, and deceitfull, and without the feare of God; come now and charge them with their manifeſt wickedneſſe, and that their ſins be ſuch as cannot be in them that have true faith and repentance, preſently you ſhall have this firſt defence: Oh, God knoweth mine heart, you muſt not judge, you muſt not ſearch into a mans heart. But a Chriſtian may judge wiſely, though not raſhly. He may judge by the fruit, though not by the ſap. If ones wickedneſſe be hidden, then God would not have men cenſure. But if it breake forth, he would have men to take heede, and reprove alſo. As for example, if one ſee a man that delighteth in ill company, & is never well and as he would be, but when he is among drunkards and ſwearers, blaſphemers and ſuch like: one may juſtly and upon good ground, without any ſin, ſuſpect ſuch a one to be a ſinfull perſon, and ſay; Surely this man walketh in a bad courſe: ſuch as his mates are, ſuch is he. For good men would bee glad of the ſocietie of good men, and lambs will rejoyce to be with lambs. But now he that doth take all his pleaſure to be among ungodly perſons, hath pronounced this ſentence againſt himſelfe; Like company, like companion. So, if one heare any vomit out filthy and unchaſte ſpeeches, having his mouth full of lewd and uncleane words, this is an infallible note and ſure brand of a filthy and impure perſon: For *out of the abundance of the heart the tongue ſpeaketh.* Looke what ware comes into the ſhop, ſuch is ſurely kept in the ware-houſe, & he that thinkes thus of ſuch a perſon, doth him no wrong at all.

To give due reproofe is no breach of charitie.

Matth. 12

So, others boaſt that they have a good faith, and a good hope: they hope to be ſaved as well as the beſt, if one will beleeve them: and if you will not credit them, they take it as a great injurie done to them. But what reaſon can they give of their hope? What ſound cauſe can they alleage why they ſhould bee ſaved rather than *Iudas*, and not goe to hell as well as *Cain*? Surely, they can yeeld no reaſon of their faith, they be not learned, but (ſay they) they have a good heart, and a good hope that God will ſave them. Nay, they neither have a good heart, nor good hope. For a good hope is alwayes upheld by good reaſons, and a ſtrong faith, by ſtrong grounds out of Gods word. Elſe a man may talke of hope, of faith, and a good heart, and bee yet farre from all: unleſſe hee ſhew upon what ground hee buildeth his hope, it is but

preſumption. When ſin & death ſhall aſſault him, his ſtrength and hope ſhall faile him, and all comfort will forſake him. So for the Sacrament, it is a common cuſtome of men, a day or two before they come to the Communion, to wrap up many reckonings and foule matters among themſelves, and to rake up the coales of their malice under the aſhes, ſo cloſely, as that one would hope there were no ſparke left to kindle contention againe. But a day or two after, they be as full of craft, brawling, and deceitfulneſſe as ever before. Then one may boldly ſay, You have polluted the holy Sacrament; yea you have defiled the Table of the Lord; you came to it without that faith and repentance which God requireth. O (ſay they) but you muſt not judge. Yes, now the caſe is ſo cleare that a man may judge. For certainely if one come with repentance to the Sacrament, he ſhall go with repentance and amendment from the Sacrament: and if one come a good man thither, he ſhall goe better thence. For God wil alwaies keepe his promiſe: if one come, as he commandeth, hee ſhall finde ſuch helpe and grace againſt his ſin, as God promiſeth, he ſhall not eaſily fall into his old courſe, nor returne to his former filthy vomit. If hee had fed of the holy and pure bread of life, Ieſus Chriſt, with an heart purged by faith and repentance; his ſweet ſins would have bin bitter and loathſome unto him. And therefore though no man muſt ſuſpect without good ground, yet a man (where there is juſt cauſe) ought to pronounce juſt judgement. So much for the firſt, which is the moſt ſecret and inward breach of this Commandement.

Mocking. Now the outward followes, which is either without ſpeeech or with ſpeech. Without ſpeech, either by geſture or ſilence. By geſture, when one carrieth himſelfe diſdainefully to his brother, and uſeth ſuch a kind of behaviour as tends to vilifie, mocke and diſgrace him. This was a ſpeciall ſin of the enemies of Chriſt Ieſus; Pſal. 22.7. That they nodded their heads at him, and made mowes: And this was as great an indignitie; and doth oftentimes as much diſgrace one, and make him contemptible in the eyes of the beholders, as if one ſhould raile upon him with odious and ſlanderous ſpeeches. This is then a wrong to a mans name. Though thou doe not ſlander and raile; yet if thou uſe thy hand, or tongue, or head, or any part of thy body in ſuch a carriage and geſture, as doth tend to mocke thy neighbour, thou ſinneſt againſt his name & eſtimation. The next kind is by ſilence, whē one holds his peace, when he heareth

reth his neighbour ſlandered. He ſtands by, and can teſtifie of his owne knowledge, that the things ſpoken, be falſe & injurious: and yet either in flatterie, or feare of diſpleaſing, lets all alone, and doth not juſtifie his innocent neighbour. Such an one comes within the cõpaſſe of bearing falſe witnes, & by ſilence makes himſelf guilty of the ſlander. For he ſuffers his neighbours innocency to to be ſuppreſſed, and his name defamed, when it lay in his power to defend him. And even the law of Nature would over-throw ſuch a man, that he ſhall have nothing to ſay for himſelfe. For doth not Nature teach us that this is equall; to doe as we would be done by?

Silence when we ſhould ſpeake for our neigbour.

And what man would take it well, if one ſhould bee in place where he were charged with falſe accuſation, & that his neighbor preſent knew his innocency, but yet would not open his mouth to cleare him, or ſhew the truth of the matter? Every one would thinke that his ſilence were a betraying of his neighbor & a great wrong againſt him, as indeed it were. Then if wee thinke others ſhould not be ſilent, when our name is traduced, let us give them ſuch meaſure, as we would in like ſort receive, and be as ready to ſtand for the good name of our brother, as we are deſirous that he ſhould performe the like dutie for us. Thus if we doe, we ſhall keep this Commandement in ſome meaſure, & God will ſtir up others to require us in ſpeaking boldly, to cleare our innocency, when we are unjuſtly depraved. And ſo this Cõmandement is broken without ſpeech. By ſpeech it is brokẽ, either by giving or receiving. By giving out ſpeech either true or falſe. For one may be as grievous a tranſgreſſour of this Commandemẽt, in ſpeaking nothing but the truth, in ſome caſes, as if he had raiſed an unjuſt and falſe report againſt another. And this kind of truth, if it bee put in one end of the ballance of Gods judgement, will weigh as heavy as falſhood in the other. If one ſpeak the truth without diſcretiõ, unſeaſonably out of time & place; if his words be true, but his end evill & wicked, he is as cruell & malicious an enemie to the name and credit of his neighbour, and as vile a ſlanderer in the ſight of God, as if he ſpake that which was falſe. This was the fault of *Doeg*, that curſed enemie of *David*, who when he perceived by *Sauls* behaviour, that his purpoſe was miſchievous, and that he would make a diſpatch of *David*, and all his friends, hee ſteps out now in this unſeaſonable time, and there he ſheweth what hee had ſeene; namely, that the Prieſt had given *David* bread and a ſword, and asked

Slander by reporting the truth.

1 Sam. 22.

counſell

counſell of God for him. This was ſo indeede as he ſaid, but this was a moſt devilliſh and wicked part in him.

From hence aroſe that cruell perſecution, and the murthering of ſo many innocent ſervants of God. So the enemies of *Daniel* accuſed him, that notwithſtanding the Kings decree to the contrary, yet ſtill he made his prayers three times a day unto the God of heaven. And it was true indeed that he had broken the Kings Edict: but in the meane ſpace they were moſt wicked perſons, that would bring this accuſation againſt him, with ſuch a malicious purpoſe. For herein they bewray all their former rancour in inventing ſuch an ungodly law, becauſe they knew *Daniel* could be caught in nothing but in matters of God and religion. And there he would rather hazard his life, than omit this daily exerciſe of the worſhip of God. So the *Ziphims*, underſtanding that they might procure favour to themſelves, by telling tales againſt *David*, came to *Saul*, and advertiſed him where hee might finde him. This was no lie. But it was injurioufly and wickedly done of them to diſcover the truth to ſuch an ill end, and with ſo little diſcretion, when ſo ill an effect muſt enſue upon it, as (at the leaſt) perſecution, if not the deſtruction of a harmleſſe man. So in theſe times, ſome there bee, that if they know any private fault in any man, then without any regard of time and place, they proclaime their neighbours infirmities to the wide world, and care not before what company, nor amongſt what perſons, they blaze out his weakeneſſe. And they have this for their ordinary defence, when they are reproved; I ſpeake truely and tell no lie, and will not be aſhamed of the truth. Yet a wiſe man would bee aſhamed to ſpeake the truth fooliſhly, when it will do harme, and no good. And he ſhould conſider, that he may often ſin more, in ſpeaking a knowne truth with an ill mind, than if (through infirmitie) hee ſhould ſpeake an untruth with deſire and purpoſe of doing good. As the *Ziphims* and *Doeg* were greater breakers of this Commandement, than *Rahab* that told an untruth to ſave the Spies; becauſe her end was good, though ſhe failed in her ſpeech: but their end was altogether naught and ſinfull.

Dan. 9

1 Sam 23.19

Vſe.

They then are here to bee reproved, that will not (as God commands them) tell their neighbour plainely of his fault, and not hate him in their hearts. But if they know a fault by him, ſtraight they ſet him on the ſtage, make him knowne to all men,

Levit. 19.17

never

never leave talking of it: which ſheweth plainly that in truth they hate their neighbour. For if they would (as God biddeth) tell the partie, this would heale the ſoule, and cover his ſin, and make him amend: but now to clamour in this wiſe, and raiſe up an evill report and bruit, can doe no good, but much miſchiefe both to him and others. Oh, but I ſpeake the truth: Yea, but the Scripture ſaith, *A foole uttereth all his minde: but a wiſe man will keepe it in till afterward.* Prov. 29. 11. Let a wiſe man heare any thing, hee will conſider the time, place, and perſon, and temper his ſpeech with wiſdome, according to theſe circumſtances. But let a foole once get a tale by the end, then out it muſt, he cannot keepe it in, he travels with it, untill he be delivered, whatſoever diſhonour come to God, or diſcredit to his neighbour, or hurt to his owne ſoule. Therefore wee muſt not onely be carefull that we ſpeake no lies or untruths; but we muſt alſo looke, that we ſpeake not the truth unſeaſonably, and after an ill manner, when it may bring more miſchiefe than profit. So much for that breach. Now followes the next, in ſpeaking that which is falſe, either concerning ones owne ſelfe or another. Concerning himſelfe: firſt, in boaſting and bragging, which is a moſt baſe and loathſome thing. For be it that ſome good thing hath bin wrought by him: yet the holy Ghoſt ſaith, *Let others praiſe thee, and not thine owne mouth.* Prov. 27. 2. And the Apoſtle reckoneth theſe boaſters among the rabble of ungodly men, who having no true matter to win praiſe from others, will get praiſe by ſpeaking great things for themſelves. Rom. 1. 30. So *Saul*, whereas he had ſaved the King & all the beſt of the cattell, contrary to the charge given unto him, doth yet brag to *Samuel* that he had fulfilled the word of the Lord: when it was nothing ſo. 1 Sam. 15. 13. For hee had wickedly tranſgreſſed the expreſſe Commandement of God. And as this Law is broken by vaine boaſting; ſo it is likewiſe by leſſening & excuſing thoſe faults which we are charged with, or guilty of. Wherein *Saul* played his part as in the former. For being reprooved & convinced for ſparing the King, & cattell, contrary to the will of Almightie God: firſt, he pleadeth good meaning, cõfeſſing that ſome of the beſt were kept alive, but it was for ſacrifice and honour to God. But when *Samuel* would not be ſo ſet downe, but urged him further, that God is more delighted with obedience to his word, than with ſacrifices: then he fals to another ſhift, & caſts all the fault on the people; I feared the people, ſaith he; as who ſhould ſay, It was their faults, and none of mine.

False report of our ſelves.

mine. Thus, if any credit had beene to be gotten, by ſparing the King and cattell, he would have had that to himſelfe alone; but now that nothing comes but ſhame and rebuke, hee leaveth it for the people to divide among themſelves.

And this excuſing is a common thing amongſt all men: There is not the moſt ignorant & ſimple perſon of the ſhalloweſt wit & capacitie, but he is very ſharpe and wittie to find an excuſe, he can caſt about and winde, and ſo cloak his ſin, that hardly can any reproofe be faſtned upon him. And men think (by ſo doing) to leſſen their fault: but in truth they do much increaſe it. For they have by theſe excuſes marked themſelves with the brand of hypocriſie, and have made their fault more odious to God & men. It is a very ill thing when one hath wounded himſelfe by ſinne, to goe to the devill for a medicine. He is the worſt Phyſician that can be: and his phyſicke is the worſt phyſicke in the world, for he will ſurely give them ſuch a potion, as ſhall make them worſe, and not better. One may thinke that theſe excuſings be plaiſters, but in truth they bee but poiſons, that venome the ſoule a great deale more than before.

Thirdly, a man lies againſt himſelfe by accuſing; as when men in a kind of proud humility, wil deny their gifts, with an intent to get more credit; Alas, I have no gifts, no wit, no learning, a ſimple ſcholler, of weak memory, & ſuch like; contrary to that one knows and thinkes. Now this diſpraiſing ones ſelfe falſly, is not humility, but iniquitie, for one ſhould make himſelf neither better nor worſe than God hath made him. But if he be drawne and called to give teſtimony of himſelfe, he ought to ſpeak plainly, and uprightly, as the matter is in truth. And now when they lie againſt themſelves, & ſay they have no wit, no learning, no good parts, &c. if then we ſhould conſent & confeſſe; Indeed it is true, you ſay well, you have none of all theſe things: they would thinke ſuch a man did them great wrong, and ſcarce take him for their friend. For indeed his deſire is, that others ſhould croſſe him, & ſay; Nay, ſay not ſo, you are an excellent man, worthy to be regarded, &c. And ſo hee will diſcommend himſelfe long enough, if he can thereby provoke another to commend him; for this is it which he delighteth to heare. But a man muſt neither wrong God, nor himſelfe, in diminiſhing and concealing the things that God in goodneſſe hath given him; he ought not to deny them but to uſe them to Gods glory. And ſo come to men for workes of mercy; perſwade them to do good, and diſtribut,

diſtribute; and preſently they begin to complaine how poore they be, what a great charge they have, what loſſes they have ſuſtained, and I know not what; whereas their owne ſoule beareth them witneſſe, that they are wealthy, and have much more then many men that doe a great deale more good than themſelves.

Therefore, though a man doe not ſlander his neighbour, yet if he ſlander himſelfe, he is to be reproved as a lyar. Herein divers of Gods children faile much, in time of tentation. Thoſe that have bin, and are ſound and true hearted Chriſtians, if they have loſt their feeling awhile, and cannot find that rejoycing in God, and comfort in good things that in former times they had, then comes the accuſer of the brethren, Satan that old and ſubtill ſerpent, and he ſtriveth to make them accuſe themſelves falſely: Oh (ſaith he) if you had bin good indeed, and had borne a true heart to God, he would never have forſaken you thus, and given you over unto ſuch a deadneſſe. And then (through weakeneſſe) Gods children are ready to joyne with the devill againſt themſelves, & to thinke; It is true, ſure I was but an hypocrite, and hollow-hearted: my former comforts were deluſions and preſumptions; if they had beene true, I ſhould not have loſt them. But in ſo judging, you wrong your ſelfe. You ought to remember that tentations be not truths, but falſe accuſations. And therefore, if Satan ſtrive to accuſe, doe you ſtrive to excuſe. And if hee would caſt you downe, by ſo much the more lift up your ſelfe by reaſons out of Gods word, and by former experience in your ſelfe & other Chriſtians. For that is no good reaſon, Becauſe you have no feeling, therefore you have no faith: and becauſe you have loſt the ſenſe of your comfort, therefore it was no true comfort, this is no true concluſion. For one may loſe his feeling, and yet retaine a lively and effectuall faith: *Cant.* 5. 1. And one may have the true comfort in his ſoule, and yet for a time be without ſenſe of comfort. As is to be ſeene in our Saviour Chriſt, *Luk.* 22. 44. *Matt.* 27. 46.

Take heede therefore of making ſuch concluſions. For a man may want the feeling of his faith, and crie and call againe and againe for it, and feele nothing all this while; and yet nevertheleſſe have true & ſound faith. For the feeling of, and mourning for the want of faith, and the earneſt & conſtant deſire of it, is an infallible ſigne of faith. For this is a ſure rule, that ſo long as one feeleth himſelfe ſicke, he is not dead. And the high eſtimation of faith,

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joyned with a vehement deſire thereof, is a ſingular evidence that there is a ſound and lively root of faith in our heart. Do not therefore agree with the devill to perſecute your ſelfe: fight againſt him and take not his part againſt your owne ſoule. You ſhall finde he is ſtrong enough alone, you had not neede to joyne with him but rather ſet to reſiſt him. If one be once the child of God in truth, he is ſo for ever: if once in favour of God, for ever in the favour of God. Though our feeling alter, yet there is no change in him. Where he loves once, he loves unto the end, and world without end. So much for breaking of this Commandement, by ſpeaking that which is falſe concerning themſelves.

Publike ſlander.

Now it followes concerning others: and that is either publike or private. Publike, firſt, when the Magiſtrate or Iudge paſſeth falſe ſentence, in any cauſe that comes to bee heard before him. This is a moſt heinous ſinne: for ſo much as in him lyeth, he goeth about to make God a lyar, For he ſtands in his place, and is his ſubſtitute & vice-gerent here on earth: now then for him to beare men in hand, that that judgement which he giveth, is the judgement of God, that ſetteth him there, when yet hee knoweth it is falſe and corrupt; that is even to draw God to be the author of a lye, ſo much as hee can. And this is not onely a wrong againſt Gods owne Majeſtie, and a ſhamefull abuſe of the place wherein God hath ſet him, but it is an injurie to the perſon thus condemned; in that hee bringeth a blot upon his name, and that wrongfully, and deprives him alſo commonly of ſome commoditie and benefit that of right did appertaine unto him.

Herein alſo many Advocates and Counſellers offend, when they uphold and maintaine an evill cauſe for their fee. Though the cauſe be never ſo bad, yet let the fee be good, and you ſhall have one or other lightly, that will poliſh his tongue, and whet his wit, to cover a foule & naughty matter with many faire words, & make that ſeeme very good, which indeed was, and ſtill is altogether wicked. This is commonly counted wit, and he is a wiſe man that knoweth how to ſet a good face upon a foule matter, & good colours upon an ill cauſe; but it is in truth a lying and a publike ſlander, and branded with a curſe: For the Lord ſaith, *Curſed be hee that ſpeaketh good of evill and evill of good.* And ſo long as a man will ſet himſelfe to ſtand for an evill thing, his conſcience may (and in time will) moſt juſtly accuſe him of two great breaches of this Law;

Eſa. 5 20.

Law; that he hath hindred iuſtice, and furthered vnrighteouſneſſe to the vtmoſt of his power.

But ſome will anſwer; I ſpake as I thought, I tooke the cauſe to be good, I muſt ſtand for my Client. But how comes it to paſſe that you, who are ſo witty to invent ſuch cunning remedies to heale an ill cauſe, ſhould be ſo blind and ignorant, that you cannot be brought to ſee the ſoundneſſe of a good cauſe? What is the reaſon why ſimple men, of meau capacity & leſſe learning, that ſtand by, can ſooner diſcerne the truth & equitie of the matter than you that have moſt ſtudied it? Is it not becauſe the gift blindeth the eies of the wiſe, & taketh away the underſtanding of the prudent? That which wanteth in the goodneſſe of the cauſe, is ſupplyed in the greatneſſe of the fee; and that is the reaſon you cannot ſee. Deut.16.19

Further alſo, falſe witneſſes doe publikely offend againſt this Commandement, when they come before the Iudges, and give a falſe and lying teſtimony. This is often ſpoken againſt in the *Pro.* *A falſe witneſſe ſhall not be vnpuniſhed, and he that ſpeaketh lies ſhall not eſcape:* and *Prov.*21.28. *A falſe witneſſe ſhall periſh,* and *Prov.* 6.19. he ſaith, that *the Lord doth hate and abhorre a falſe witneſſe that ſpeaketh lies.* Theſe be moſt peſtilent and hurtfull Vipers, and theſe ſting and doe miſchiefe on every ſide. Theſe pervert the Iurers, delude the Iudge, doe wrong to the cauſe, put all out of order, and turne all upſide downe by their falſhood. Therefore the Lord *Deut.*19.19. hath appointed, that theſe falſe witneſſes being convinced of their falſhood, ſhall themſelves beare the puniſhment, which ſuch a fault had deſerved, and ſuch a perſon ſhould have ſuffered, if the thing had beene true. As he that wrongfully accuſeth another of theft, himſelfe ſhould be puniſhed as a theefe, and he that by bearing falſe witneſſe ſeeketh to take away his neighbours life, ſhall himſelfe be put to death without pity. For ſo God chargeth the magiſtrate, verſ.21. *Thine eye ſhall not pity, but life ſhall goe for life, eye for eye, tooth for tooth, hand for hand, foot for foot.* All theſe doe publikely breake this Commandement. Prov.19.5.9.

Now the private offence in this kind followeth: and that is either in vnjuſt accuſing or vnjuſt defending. That vnjuſt accuſing privately, is called ſlandering and backbiting: when one will ſpeake ill of his neighbour, and falſely behind his backe. This back-biting is a great breach of this Commandement, and the back-biter offends in an high degree. And the fault is ſo much the worſe, Slandering.

worſe, becauſe it alwayes hurts three at once. Firſt, he woūds the ſoule of him that receiveth the falſe tale; for thereby his heart is poiſoned with an vncharitable conceit of his brother. The ſecond ſtroke lights on the reputation of the partie thus ſlandered, for his name hath a maime in the account of the hearer. The laſt, and worſt, and greateſt blow he gives his owne ſoule, which hee infects with ſlander, and makes his conſcience guiltie of a lie. Theſe three mortall wounds, this lying tongue like a piercing ſword, makes at one time. Indeed hee eſcapes beſt who is falſely ſlandered: for he being innocent, God will heale his name, and bring forth his righteouſneſſe as the Sunne. But the other two wounds are more dangerous, becauſe they light upon the ſoule, and more hard to be cured, becauſe they are ſinnes in the reporter and receiver.

Pſal. 37. 6.

Meanes to keepe us from ſlandering.

Therefore it ſtands every man upon to take diligent heede that he raiſe up no vnjuſt report againſt any man. Now the beſt way to keepe himſelfe from ſlandering, is to make a covenant with his owne ſoule, and to vow with himſelfe, not to ſpeake often of other mens faults. For he that giveth his tongue libertie to bee vſed about this ſubject, it cannot be avoided, but hee ſhall ſlippe into ſuch ſpeeches, as will make a greater breach into his brothers name, than hee can eaſily repaire againe. Hee that will ſpeake too often of others infirmities, cannot keepe himſelfe from doing them many injuries. Therefore the beſt way is to be ſparing in this kind of talke. Then alſo when one hath a good calling, and juſt cauſe to ſpeake, let him ſpeake diſcreetly, in due time, and due place, and with good affection; that ſome good may come by his words, that either the partie may bee brought to the ſight and amendment of his fault; or elſe others may be edified, and helped againſt the like evils. Evermore, if one will diſcourſe of anothers faults, let him be able to ſay, I ſpeake it to this good end, and this good uſe I hope will enſue of my ſpeech. Or if he can ſee no profit that will come by his uttering it, let him keep it in till another time, let him lay his hand upon his mouth, and ſay hee hath gone farre enough already. For if there can be no good uſe ſeene in revealing of it, they do ſinfully that doe not conceale it. Thus this Law is broken by unjuſt accuſing.

Defence of ill men and bad cauſes.

It is next broken by unjuſt defending of wicked men, and bad cauſes, when one will uſe his wit, credit and teſtimony to grace

moſt

moſt graceleſſe perſons, and diſhoneſt cauſes. This is condemned, *Prov.* 17. 15. where hee ſaith, *Hee that juſtifieth the wicked, and hee that condemneth the juſt, they both are abomination unto God.* Hee ſheweth that this dealing, which men impute to a good nature, is even as abominable to God, as if they ſhould condemne goodneſſe and good men, And therefore ſuch men bee no gainers, howſoever the world eſteemeth of them. They carry away the credit with men, but they are utterly out of credit with God. Prov. 17.15.

So he ſaith in another place; *Hee that praiſeth the wicked, the people ſhall curſe him.* So that it is evident by theſe teſtimonies, that they who doe give unto the wicked men ſuch praiſe and defence as is not due unto them, doe drawe the hatred and curſe of God and men on themſelves: and that moſt juſtly. For they diſhonour God by juſtifying where he condemneth, as though they were more wiſe and mercifull than hee, and they keepe the ſinner from repentance, whereunto hee might have beene brought, if hee had no patron for his ſinne, but had received that reproofe and correction which was due unto him at it. And alſo they doe much hurt unto many other, by bringing wicked men into eſtimation and credit. For when ungodly perſons are varniſhed with falſe commendations, they get into places and callings which they are moſt unworthy of, and moſt unfit for, and ſo are made able to doe much miſchiefe, which they could not have done, if they had appeared in their owne colours. An evident example hereof we have in many ungodly and inſufficient Miniſters. If they can get ſome great mans letter to commend them, then they (in whom there is no worth, and who elſe ſhould never have beene admitted to the office of the miniſtery) are preſently ſet over the Lords people, without any further enquirie into them. And when they are once entered in by theſe ill meanes, their whole proceeding is agreeable to their corrupt beginnings. For they either ſterve the people committed to their charge, by giving them no food, or poiſon them with corrupt food. So for matters in civill ſtate, when places of charge and importance are (through falſe commendations) committed to naughty and wicked perſons, ordinarily they grow to bee hurtfull to Church and Common-wealth, being inſolent and burthenous to all that live under them, So that the fooliſh and falſe praiſes are but to get Prov. 14.34.

ſome credit to the wolfe, that he may the more freely devoure and waſte the flocke: And all this miſchiefe ariſeth from the unadviſed extolling of unworthy perſons: therefore as one muſt not ſpeake of his neighbours fault, but in love, diſcretion, and upon good proofe: ſo neither muſt he ſpeake in his commendations, but in wiſdome, and when his teſtimony is grounded on knowledge and judgement. And ſo much for giving out falſe ſpeeches.

Receiving of falſe reports.

Now followes for receiving; which is a grievous ſinne before GOD as well as the former. For, he is not onely in fault that invents lyes, but hee alſo that receives them, and gives credit to them, and is bold to ground his report to others upon them: and that both concerning others, and alſo concerning himſelfe. To give eare to a falſe report concerning another, doth bewray a great want of love and good affection to the name of our brother, and an ill diſpoſition alſo in our ſelves, as may appeare, *Prov.* 17.4. *The wicked giveth heed to falſe lips, and a lyar hearkens to the naughty tongue.* Here the holy Ghoſt chargeth the receiver of unjuſt reports to be a wicked perſon, and alſo a lyar. As if he had ſaid: Hee that is glad to heare falſe tales of other men, is a naughtie perſon himſelfe, and hath a falſe and evill heart: for if hee had not, he would never entertaine and approve of lyes. And in the 15. *Pſalme* the holy Ghoſt ſets downe this, as a difference betwixt a ſinner, and a true ſervant of God; that an upright man will not receive a falſe report againſt his neighbour.

Many men that have no goodneſſe in them, will not for their owne credit ſake, and to ſave their honeſtie (as we ſay) invent ſlanders, and be the firſt makers and brochers of lyes: but if ſome impudent perſons will come and buzze in their eares ſome odious falſe tale againſt profeſſours, they will preſently imbrace it, it goes for currant, they tell it as confidently as if nothing could bee more ſure, and are as glad of it, as if it were ſome very gainefull and profitable thing unto them. Theſe men now, though they will carrie the name of honeſtie, yet by the teſtimony of the holy Ghoſt, they are wicked and ungodly perſons. *Revel.* 22.15. hee ſaith, that without (that is, out of the Church of God) are dogs, and ſorcerers, and whoremongers, and murtherers, and idolaters, and whoſoever loveth or maketh a lye.

There be two broods here mentioned, and as it were two litters

ters of theſe curſed lyars. Some be ſo ſhameleſſe, graceleſſe, and impudent, that they delight to be coyning lyes, and buſie their heads, in inventing ſlanders. Others have more care of their owne credit, and therefore will not be the firſt inventers of lyes: but if any will bring a falſe ſlander unto them, they will be ready and glad to entertaine and approve it. It ſhall have both their good word and liking.

So the high Prieſts and the reſt of the Councell would not themſelves invent falſe accuſations againſt *Stephen*. They had not yet utterly hardned their faces, nor quite caſt off all regard of their owne eſtimation: but when falſe accuſers had brought a complaint, that he had ſpoken blaſphemous words againſt God, and *Moſes*, they moſt willingly hearkened unto it, being very glad to take that advantage to proceed againſt him. Acts 7.1.

This may juſtly reprove them, who are as ready to receive a ſlander as the tale-bearer is to invent it, and thereupon alſo to publiſh it to others, without further triall or examination of the truth. But aske them, Why would you ſpeake ſo falſe a thing, to defame your brother? Why did you ſo unjuſtly deprave him? This is the anſwer preſently; I did not bring it up, I am not the firſt that ſpake it, it was told me, and I had reaſon to beleeve it, and I thought it to be true. Did you heare it? and did you beleeve it upon the bare hearing? then you ſhew your ſelfe to be a fooliſh and ſinfull perſon. For ſo it is ſaid, *Prou.* 14.15. that *a foole beleeveth every thing, but the prudent man looketh well to his goings.* And they that are ſo ready to beleeve a falſe report againſt their brother, tell them of any thing that is good, & then none are more hard of beleefe than they. Tell them of that which may helpe them out of their ſinnes, and ſave their ſoules, they will not regard it: Bring reaſon upon reaſon, and never the neerer, you can by no meanes perſwade them. But bring falſe ware to a foole, ſuch as hurts his owne ſoule, and his brothers good name, and diſhonours God, and makes himſelfe a lyar; that is fit for him, this bargaine is quickly made, he is very eaſily brought to credit ſuch matters: and why? Becauſe he is a foole, lies are a fit bait for him. Lay theſe in his way, and he is preſently taken. For as the Spirit of God is a Spirit of truth, and they that have it, are delighted with the truth, and eaſily brought to give eare unto it: ſo is the devill a lying ſpirit, and the father of lyes, and

thoſe that he poſſeſſeth, he will make them beleeve every lye, and diſtaſt every thing which they ought to know, and to be perſwaded of, for the good of themſelves and others.

And therefore this excuſe will not hold out; I was told ſo; and (for any thing I know) it is true. It may be it is ſo, and it may be it is not ſo. If the ground of your perſwaſion be no ſtronger, it is a fooliſh perſwaſion, and ſuch as your teſtimonie ought not to have reſted upon. Very nature will convince ſuch perſons of want of charitie. For would any man be content, that another ſhould take every flying report, and uncertaine rumor concerning himſelfe, and give credit to it, and judge ill, and ſpeake ill upon ſo ſlight occaſion? Would not one thinke he had wrong to be traduced? Might he not juſtly ſay thus to the raſh reporter; You ſhould have tried out the matter, before you had bin carried away with it; You ſhould have ſearched whether it were ſo or not; talked and conferred with thoſe that could tell the certainetie of it, before you had publiſhed or given credit unto it. Is another then bound to deale ſo with you, and is it not your duty to doe ſo to others? Muſt not we do as we would be done by; and have the care of anothers name and credit, that we deſire another ſhould have of ours? Therefore this is very iniurious and wrongfull dealing, and thoſe that have this way falne, muſt repent for it, and aske pardon: or elſe they may looke for the like meaſure from men whiles they live, and to be deprived of eternal life when they die.

Further, hence we muſt learne to chaſe away ſuch as are buſie-bodies in diſcourſing of other mens matters, as the holy Ghoſt admoniſheth us: *As the Northwind driveth away raine, ſo doth an angry countenance a ſlandering tongue.* When the ayre is thicke, and the clouds doe threaten abundance of raine, the North wind ariſeth, purgeth the ayre, and diſpels the clouds, and makes the coaſt cleare: ſo muſt a wiſe man beare ſuch gravitie in his countenance, as that he may blow away flattering ſlanderers when they come full fraught with lyes, and ſuffer them not to unload their naugthy and lying ſtuffe in his eares. Therefore, if the maſter perceive any of his ſervants to delight in ſecret whiſpering againſt others, and bringing newes how to traduce his neighbour, that they may get more credit unto themſelves, he muſt looke frowningly upon ſuch claw-backs, and drive them from him,

Prov. 25. 23.

him give them no hearing, nor the leaſt allowance. This is a great fault in him that cannot occupy himſelfe in any better buſineſſe, than in blemiſhing his neighbours fame: and it is as bad in the hearer, when he receives them with kind lookes, and gives them countenance, and maintaines them in this wicked courſe. It is the propertie of a foole to beleeve every thing, as hath beene ſhewed: but a wiſe man muſt not be ſo light of beleefe, but muſt trie before he truſt, and judge with a righteous judgement.

Indeed in matters pertaining to our good, ſet downe in Gods word, the quicklier, and the eaſier one can beleeve them, the better it is: but for theſe idle tales, that tend to nothing but to breed uncharitable conceits againſt our brethren, let them have no entertainment, unleſſe they come guarded with ſound and good reaſons, and proofes. For as we ſay of theft, The receiver makes the theefe: ſo it is alſo in this caſe, The receiver makes the lyar. For if the lyar could have no utterance of his ware, and no man would deale with him in ſuch trafficke, but ſhake him off with ſharpe reproofes, he would ſoone be weary of his trade. But now, becauſe his wares goe away ſo faſt, and have good ſale, and ſo many chapmen, he is in very good liking with his old occupation, and gives himſelfe ſtill to his wonted coyning. Thus this Commandement is broken, in receiving lyes concerning another.

It is tranſgreſſed alſo, when one receives lies concerning himſelfe, whether in flattery, or accuſation. In the former, *Herod* faulted, *Act.* 12. The fooliſh people hearing his eloquent oration, and ſeing his pompe and glory, would needs make a god of him: and they gave him the applauſe, crying, *The voice of God, and not of man:* now hee ſits downe by it, and was very well content it ſhould be ſo ſpoken. It was a baſe and abject thing for them to goe ſo far in flattering, and it was a great madneſſe in him, to take it to himſelfe, and be glad of it. They played the fooles too much in giving ſuch falſe and blaſphemous praiſe: and hee played the foole farre more in receiving of it.

So comes *Tertullus* to *Felix* the Governour, who (becauſe he would curry favour with him, and have him ſerve his turne) groſly flatters him to his face, ſaying: *Sith we have obtained great quietneſſe through thee, and that many worthy things are done unto this nation through thy providence, wee acknowledge it, moſt noble* Felix, *with all thankes.* And thus hee gloſeth in the beginning, to bring Act. 24. 2.

his owne wicked purpoſe to paſſe. This was a ſervile and ſinfull practice, to lye and diſſemble thus openly. For it was well known, and he was not ignorant that *Fœlix* was a moſt cruell, unjuſt, and filthy perſon. Now *Fœlix* ſits by, is guilty in conſcience that he had beene an ungodly Tyrant, and knowes all his praiſes to be falſe: yet the fooliſh man ſwallowes all, and was very willing to heare a long catalogue of falſe praiſes: in doing whereof he ſinned greevouſly. Therefore a man muſt be content with that praiſe which Gods Word and his owne workes do give; and neither ſeeke for, nor receive any more. That which *Salomon* ſaith of a vertuous woman, every man muſt obſerve of himſelfe, *Let her workes praiſe her*, ſaith *Salomon*, *Prov.* 31. 31. So muſt every man be content with that praiſe that he deſerveth, and not ſo much looke what other men ſpeake, as what himſelfe hath done.

Therefore this condemnes the fooliſhneſſe of thoſe that will make much of, and hearken unto flatterers, and keepe company with ſuch ſlaviſh perſons, as will be alwayes giving them undeſerved commendations, and that alſo before their face. For when theſe inchanters have once bewitched them with their flatteries, telling them that they deale wiſely, and take a good courſe, they play the good husbands, and prouide well for their family and poſteritie: then let Gods Miniſters reproove them as long as they will, and their faithfull friends admoniſh them as much as they can; yet they beare off all with this, That howſoever we reprove them, yet others commend and incourage them in their courſe, and therefore they ſee no reaſon why they ſhould not goe forward in it, and hold them more preciſe than wiſe that miſlike it. But who bee they that commend you? Even flattering Sycophants, and diſſembling claw-backs, that will ſpeake any thing for advantage, and any thing is good if they can hope to get by it. And why will you bee ſo fooliſh to beleeve thoſe that ſpeake for your hurt, in that thing that your conſcience either doth know or may know to be altogether falſe? This is that which hardens the heart, this keepes from repentance, this makes one obſtinate, that he will goe on, and nothing ſhall turne him, when hee hearkens to ſuch as will ſmooth him up in any thing, and care not what they ſpeake, ſo they may pleaſe; and ſo ſuffers himſelfe rather to be deceived and ſeduced by them, than admoniſhed and led in the right way to God.

And

And this ſheweth a very ignorant and fooliſh minde, that one is not acquainted with his owne eſtate nor doth caſt over his accounts that are betwixt God and himſelfe. For no bankrupt, that knoweth well that he oweth much more than he is worth, will eaſily be perſwaded of the ſufficiencie of his eſtate. For, if ſome companion as beggerly as himſelfe, would come and tell him, You are a very rich man, you have great wealth, you are able to buy lands, and purchaſe faire Lordſhips, and ſuch other idle talke: would he be perſwaded by him? Would he ſatisfie himſelfe with this, and brag of his wealth, and take himſelfe for ſome great perſon? No certainly; but hee would account him for a mad man that would ſay thus: and himſelfe would bee never a whit the prouder for all theſe rich diſcourſes. So, if a man would often riſle his owne conſcience, goe over his affections, and ſee how they bee diſordered, conſider his actions how farre they differ from Gods Law, and thus uſe to ſee into himſelfe, and make a juſt and true account of his debts and arrerages wherein hee hath caſt himſelfe, then let a thouſand ſmooth-tongu'd diſſemblers perſwade him. You have lived honeſtly, you have behaved your ſelfe well, and like a Chriſtian: you are a very vertuous man: he would never receive their falſe teſtimony: but being guiltie in his owne conſcience hee would eaſily paſſe ſentence upon himſelfe, and readily diſcerne their groſſe flatterie. But now, becauſe men be ſo careleſſe that they will not caſt over their accounts themſelves, and make a right reckoning, that they might know their owne eſtate, therefore others come and bring in falſe reckonings, and make falſe accounts: and ſo they bee deceived, and thinke themſelves in a very good plight, when (in truth) they are moſt wretched and miſerable. Therefore let every man take heed of that praiſe that puffeth up and hardeneth, and ſee that none perſwade us that we be better, or our ſinnes leſſe and fewer than they bee. And ſo much for receiving of theſe falſe teſtimonies, concerning ones ſelfe, which come in the way of praiſing and extolling.

Now, for thoſe which come in the way of accuſing and depreſſing. As one muſt not yeeld to the flatteries of others: ſo neither muſt he yeeld to their falſe accuſations againſt himſelfe, that tend to make him thinke worſe of himſelfe than indeed he ought, and to diſable him to doe that good which hee ſhould, and alſo hath

Not to yeeld to unjuſt accuſation.

Iob 27.5. libertie to doe. So *Iob* would not accord to the ſayings of his friends in this caſe. Although they charged him with many evils which he was free from, and would have deprived him of his uprightneſſe, which he was ſure was in him, yet would not *Iob* conſent unto them, he would not while he lived forſake his innocencie, and let goe the equitie of his cauſe, nor thinke a whit the worſe of his former life, or of his preſent eſtate, for all their proofes and reaſons, that they did falſly apply againſt him: For hee knew that he had many times before, made all even betweene God and himſelfe, and had often caſt over his accounts, and found himſelfe acquitted of all before God, in Ieſus Chriſt, and that no debt remained to be laid to his charge. For howſoever no man whiles his life endures, ſhall be ſo freed from the dregs of ſinne, but ſome ſpots of corruption will ſtill cleave unto him: yet when he, in the ſight of his faults comes to repent, and be ſorry for them, and to pray to God for pardon for them, and to beleeve that God (for Chriſts ſake) will forgive them, hee is as free then from the guilt and puniſhment of all his ſins, as if he had never committed them. Now *Iob* knew, that he had often after this ſort, ſet all reckonings right betwixt God and himſelfe; and that no fault did hang upon the ſcore unrepented, or unpardoned. Therefore all their perſwaſions could not withdraw him from his faith, nor make him doubt of his ſinceritie. For what ever they ſaid, yet his owne workes, and God, and his owne conſcience ſaid, that hee was true, ſincere, and guiltleſſe of thoſe crimes which they ſo ſharpely charged upon him. Wherefore he ſet them all at defiance, that would offer to make challēge to his innocency. Though his wealth was gone, his children dead, his cattel ſtolne and killed, his ſervants ſlaine, and his friends all gone backe from him; yet his innocency ſtucke to him, and his aſſurance, that he ſerved God in the truth of his heart, and uprightneſſe of his ſoule, abode by him: and this neither his friends, nor his foes, nor all the divels in hell, could wreſt from him: but hee held it faſt, notwithſtanding all their aſſaults to the contrary. And that was the cauſe why he bare his affliction ſo patiently, and with ſo great comfort. But now, if he had yeelded to this falſe teſtimony and accuſation even of good men, and ſaid; Indeed it is true that you ſay, I never had an upright heart to God, I did all in hypocriſie and diſſimulation, nothing in ſinceritie, nothing in truth; he muſt then of neceſſity have held downe his head

with

with ſhame; hee had beene wholly oppreſt with griefe and vexation: all his good actions would have afforded him no joy nor comfort, no conſolation or peace. For if they had beene in hypocriſie, they had beene all ſins, and he could not have come to God with any comfort, nor had hope of any good ſucceſſe by prayer. For ſo he ſaith, *Iob.* 27.8, &c. *What hope hath the hypocrite when God taketh away his ſoule? Will God heare his cry when trouble comes upon him? will he delight himſelfe in the Almightie? will hee call upon God at all times?* And thus if he had aſſented to their unjuſt accuſations, and deprived himſelfe of thoſe ſtayes and ſupports which the conſcience of his owne uprightneſſe did yeeld unto him, hee muſt needs have ſunke downe under deſperation.

This ſerveth to confute thoſe, that when they be in truth ſound Chriſtians, and many infallible workes of true Chriſtianitie have appeared, and doe appeare in them: yet if the divell either doe himſelfe, or elſe moove ſome wicked ſinner to roare in their eares: that they be hypocrites, and they have no truth in them, but have done all in ſhew, and to be ſeene of men; ſtrait-way they are ready to joyne hands with Satan, & uſe their owne ſtrength againſt their owne ſoule, and will ſeeke reaſons, to confirme the divels falſe imputations, and to weaken their owne faith, and bring much needleſſe trouble, and many gripings upon their ſoules: which (if they had withſtood theſe lies) they might have eſcaped. Nay (ſay they) ſurely it is as they ſay, God hath met with me now, they ſhould not have had power to ſay ſo, had it not beene ſo. I am falſe, all that I have done is in vaine, it was in ſhew and not in truth. *Vſe.* 1.

And why ſo? Is not the divell a lyar? and will you ſo lightly give him credit, and that at the firſt? But this is a great fault and weakneſſe. For, as one ſhould not yeeld to the unjuſt and falſe praiſes of another; ſo neither muſt he condemne himſelfe upon ſo ſlender a ground as the divels, or diveliſh mens words. Nay, one muſt not ſo wrongfully rob God of his praiſe, and himſelfe of his comfort. And as the former perſons were ſo eaſily ſeduced in matter of their commendation, becauſe they ſeldome or never looke over their ſins; ſo theſe are ſo quickly put in doubt of their uprightneſſe, becauſe they doe not uſe to marke what good works they doe, and conſider what graces God hath beſtowed upon them. For if men would not bee alwayes looking and ſearching into their infirmities, but ſometimes lift up their eyes to the mercies,

cies of God, and take a view of that ſtrength which he hath given againſt ſinne, and power to doe ſome good things, and keepe as perfect a reckoning of Gods graces and benefits, as of their owne ſinnes and afflictions; they would not bee ſo ſoone driven from their hope, and put out of comfort: theſe falſe accuſations would not daunt them ſo much, but they would take faſter hold of Gods mercy. So much for the breach of this Commandement, in things forbidden.

The things cõmanded are either
- Inward, contrary to ſuſpition; a charitable opinion, and good hope of our neighbour, which muſt be ſhewed by
  1. Taking doubtfull things in the beſt part.
  2. Defending his name, if we heare him ſlandered.
  3. Being grieved when wee heare true report of his ill deeds.
- Outward,
  - Generall, to ſpeake the truth from ones heart: and that
    - With a good affection.
    - To a good end.
  - Speciall, touching
    - Others: to ſpeak of their
      - Faults before their face.
      - Vertues behind their backes.
    - Our ſelves: to ſpeake ſparingly either of our
      - Faults,
      - or
      - Good deeds.

Firſt, for the inward dutie; here every man is bound to have a charitable opinion, and good conceit of his neighbour, with a deſire of his good name and credit. This loving perſwaſion of his heart is contrary to the former ſuſpecting and miſdeeming. For as ſuſpition allowed makes one lye open to all the ſinnes that follow it, both in giving and receiving ill reports: So this being obſerved, that our hearts be well ſeaſoned with this charitable opinion, and deſire of our brothers credit, wee are ſure neither our ſelves to become ſlanderers, nor to bee tainted by receiving the venome of ſlanders, from other mens mouths: Therefore to mound our ſelves againſt other breaches of this Commandement; Firſt, get our hearts to give our neighbours that allowance, which wiſdome and charitie will afford them. Now whether wee have this maine and principall vertue of this Commandement, or no, it muſt

muſt be tryed: and every one may know his owne heart by theſe three rules.

Firſt, we muſt alwayes take doubtfull things in the beſt part. If any ſenſe can be found better than other, let that be had. If matters be not too evidently ill, alwaies a heart that is charitably diſpoſed to his neighbours credit, will ſeeke the beſt interpretation; and (as neere as he can) make the beſt of every thing. Rules to trie our affections towards our neighbours good name.

But if one conſtrue things in the worſt ſenſe, and wreſt every thing to ſome evil meaning and intent, this man ſheweth plainly, that malice lurkes in his heart, and that hee neither deſires the eſtimation of his neighbour, nor carrieth any good perſwaſion of him in his heart. Therefore *Paul* ſets them downe in the midſt of many other groſſe and graceleſſe ſinners, *Which take all things in the worſt part*; becauſe this is a plaine proofe and teſtimony of a heart poiſoned with the gall of uncharitable ſuſpicion. Let this be the firſt triall then: when things be uncertaine, and will beare two conſtructions, take them after the moſt favourable manner you can. Rom. 1. 29.

Secondly, a loving heart, and good affection to another mans credit, will ſhew it ſelfe in the tongue, by defending him, and taking his part; if we heare any ſlander ſpoken againſt him. For ſilence is a betraying of his innocency. And therefore if another (in hatred) will ſhew his malice in ſpeaking lyes in his diſgrace, then we muſt (in love) open our mouth, & ſhew our good wil, by relating the truth in his defence. Thus *Ionathan* knowing *David* to be a vertuous & worthy man, and that all thoſe things were altogether falſe that *Saul* imagined cõcerning him, & that the King was miſ-informed, & miſ-led by pick-thanks: he will not (though it was his father, and that with danger of his life) hold his tongue, but diſcharge a good conſcience, and declare the innocency of an innocent, againſt all that will come to ſlander him. Therefore this ſerveth to confute thoſe that will beare men in hand, that they beare a very good mind, and a great good will to profeſſours and Chriſtians, that be the ſervants of God: but you ſhall never heare a word come from them, to defend them, though they be in place where they be rayled on, and unjuſtly accuſed. They thinke they have quit themſelves well, if they can ſay thus: I have been in ſuch a place, and there were ſuch a company of wicked perſons, that railed at profeſſours, and vilified them with all the indignitie they could, and ſpared not to ſpeake intolerable lyes againſt ſuch and ſuch *Vſe.*

ſuch honeſt men. And what did you all this while? Why ſurely, I was ſorry, but I could not helpe it: I did not joyne with them, but I even held my tongue, & let them go on, and ſpake never a word. Did you ſay nothing? you may ſay that with ſhame enough. What did you there then? But there were more noble, and more learned, and men that had more authoritie than I, at the ſame time; and what reaſon had I to ſpeak before them? they ſhould have ſpoken in the defence of thoſe that were abuſed. Should they? and did not? And why did not you then? Suppoſe your ſelfe had beene the partie ſlandered, What would you then have done? Why I had good reaſon to ſpeak in mine own cauſe, and to ſtand for my ſelfe; Who would ſtand by as though hee were tongue-tyed, and heare his credit trodden under foot, and ſpeak never a word in his owne defence? and have you ſo quickly forgotten that rule and principle of nature, To loue your neighbour as your ſelfe, to do to him as you would be done by? Could you have found words to have ſpoken for your ſelfe, and are you dumbe for another, whoſe innocency and worth was as great as your owne? Where is your love and good will? What mind beare you to his good name?

Here now one muſt needs confeſſe in his heart that hee wanted that good affection to his neighbours reputation, that hee ſhould have had. For if the diſgrace of our neighbour, would hinder him from doing that good that hee might otherwiſe performe in his calling, and ſo darken Gods graces that are in him, and diminiſh the fruit that might proceed of them, a man is bound in ſuch a caſe to ſtand as earneſtly and as ſtiffely for his neighbour, as for himſelfe. Thus we may try our heart by the ſecond rule: if we finde our tongue ready to maintain our brothers name againſt the backbiters, and juſtifie his innocency againſt falſe accuſers.

Thirdly, wee ſhall eaſily diſcerne what affection we beare to our brothers credit by our griefe and ſorrow, which we conceive, when wee heare a true report made of any fault or ſinne that hath indeed blemiſhed his name, and made a grievous breach into his reputation. If we be grieved and ſorrowfull for his faults, whereby he hath deſerved diſgrace, and diminiſhed his credit; then it is ſure, that we are well affected to him, and beare that good deſire that is here commanded.

Ezra 9. Thus *Ezra* ſhewed how deare the names of Gods people were unto him. For he having heard of that foule and reproachfull ſin, that

that they had taken ſtrange wives, and mingled the holy ſeed with the profane, he wept and mourned, and confeſſed that he was aſhamed and could not lift up his face towards heaven. But what had he done? He was cleare. One would have thought he had no cauſe to be aſhamed. He had not offended in this point. A naturall man would rather have ſaid, You be a company of naughtie perſons: What? are ye not aſhamed thus to forget God, and go cleane contrary to his commandement in this ſort? and ſo have fallen to railing and reviling them. But he was not of that mind, he loved his neighbours name better than ſo. And therefore he pitied them, and was as carefull to heale their fault, as he would have beene dealt withall in the like caſe himſelfe.

So that if we can mourne and weepe when we heare of other mens faults, as *Paul* did for the Corinthians, 2. *Cor.* 2. 4. and pray for them, and admoniſh them, and uſe all meanes to bring them to repentance, we love our brothers credit. And he that can thus convert his brother from going aſtray, hath done the part of a good man, and loving friend. For he hath healed the ſoule, and cleared the name, and covered a multitude of ſins. And ſo much for this inward duty, and the three notes and trials of it. Iames. 5. 20.

Now follow the outward duties: which are either general, or ſpecial. And firſt for the general: That is, to ſpeake the truth from ones heart, as *David* in the 15. *Pſal.* Not to ſpeake the truth alone, but alſo from our heart: neither after a flattering and diſſembling maner, nor after a railing and reproachfull manner. Not for hope or feare, or by compulſion, but heartily to ſpeake juſt as the cauſe is, without ſerving our ſelves. This one ſpeciall commendation of Chriſt; That no guile was found in his mouth. But yet theſe two rules muſt be kept in ſpeaking the truth; Firſt that we ſpeake with a good affection. For if one ſpeake the truth in wrath and paſſion, from a diſtempered mind, the words indeed are not ſinfull, but the manner is wicked, & he breaketh this commandement. Many will have a care to utter nothing but that which they juſtifie, and prove to be true. But their affection is altogether diſordered. For in a revengefull minde to eaſe themſelves, whatſoever evill they know by a man, out it ſhal go, without regard of edifying others, or converting the perſon. For being in a rage, they care not how far they diſcredit their neighbour. Now this rude & ungodly powring out of the truth, is ſinne againſt our neighbours name, as well as to lie and back-bite. So that alwayes our true ſpeech muſt come from a loving Eſay. 53 9.

1 Two rules muſt be kept in ſpeaking the truth.

loving heart, & a quiet & well tempered mind. If one ſpeak unſeaſonably to hurt his neighbour, he offends in delivering the truth.

The ſecond rule; that one muſt looke his end be good, that one doe aime at Gods glory, and the edification of men. For the Apoſtle ſaith, *Col. 4. Whatſoever you do, let all be done to the glory of God.* If one be about to ſpeake any thing, let him firſt looke what glory he may bring to God by ſpeaking it. Secondly, ſee what profit may redound either to thoſe to whom we ſpeake, or to the partie of whom. Elſe never ſpeake of other mens faults, but when we can ſay, this profit will come, either to give warning to others, that they may take heed, or that our ſelves may learne more to hate the ſin, or that the party of whom the ſpeech is, may be brought to a ſight and reformation of his fault. But if we can ſee no good that will ariſe by our ſpeech, then we ought not to ſpeake at all of other mens faults. So that we muſt ſpeake the truth from our hearts with a good affection, and in good diſcretion, that God may have his due praiſe, and man his due edification. Thus much for the generall dutie.

Rules to be obſerved in ſpeaking of others.

Now the ſpeciall concerneth either others, or our ſelves. In ſpeaking of others, theſe rules muſt be obſerved; in praiſing to ſpeake in others commendations, rather in abſence than when they be preſent: Becauſe if we commend them to their faces, though our teſtimonie be true, yet it may ſeeme more to ſavour of flattery, than of liking the graces that are in them: and beſides, through our infirmity, it is not without danger of making them proud & conceited. But in their abſence we are to ſpeake the truth as much as we can to the praiſe of Gods gifts in his children, that ſo we may win more credit to their graces, and they may be able to doe more good with them. And thus (as time, and place, and our calling requireth) it is our duty to give true and due commendations to Gods ſervants. But for reproofe, & ſpeaking of other mens faults (all circumſtances cõſidered) let it be before their faces. The fitteſt time & ſeaſon of commending, for the moſt part is in abſence: but of reprehending, when either the partie alone is preſent, or he is one that is preſent, or at leaſt the thing may be brought to him whom it concerneth. For ſo the holy Ghoſt commands: *Hate not thy neighbour, but tell him plainely of his fault.* Tell it not another, but be as plaine & round wᵗʰ him as you can, ſo that it be with good termes, & with due regard of betters and ſuperiors. This is contrary to many, that never ſpeake ſo much to magnifie others good parts, as when the

Levit. 19. 17.

parties

parties thēſelves are within the hearing; & never ſo much of their faults and frailties, as when they are furtheſt off that are faultie.

This ſhewes that the one comes from a fawning diſpoſition, to currie favour, rather than in acknowledgment of Gods graces: and the other rather from malice and revenge, than from love and deſire of the parties good. For modeſtie forbids us to make a rehearſall of ones good things before his face, unleſſe it be (when he is dejected and too much depreſſed) to raiſe him up. And this wee muſt obſerve in ſpeaking concerning others.

Now concerning our ſelves, this rule muſt be kept, that we ſpeak as ſparingly as may be; Firſt, of our infirmities, leſt it give a ſuſpition of pride and hypocriſie, or elſe diſgrace us much that we be diſabled thereby from doing that good which otherwiſe wee might have performed. Alſo the ſame rule is to bee kept in ſpeaking of our imagination, or at leaſt give others occaſion to judge us arrogant or vaine-glorious. Now theſe things no man in the world is able perfectly to fulfill: for almoſt in every branch wee are ready to offend.

But the uſe that we muſt make is, firſt to ſee our wants, then to confeſſe and acknowledge them in humility before God, & laſtly, to pray for aſſiſtance, and to beſeech God, that as hee hath given us his holy Law, ſo he will give us an holy heart, that we may keepe it, & yeeld obedience unto it in ſome meaſure of uprightneſſe. And ſo much for the firſt five Commandements of the ſecond Table, which concerne all outward actions, and al inward thoughts with conſent. Now followeth the tenth and laſt Commandement. *Vſe* 1.

The tenth Commandement.

Thou ſhalt not covet thy neighbours houſe, neither ſhalt thou covet thy neighbours wife, nor his man-ſervant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.

THis laſt Commandement forbids the leaſt thoughts & motions of the heart againſt our neighbour, though there bee neither conſent, nor yeelding of the will. And requireth ſuch a contentedneſſe with our eſtate, as that wee never have the ſmalleſt motion tending to the hurt of our neighbour in any ſort. Yea, that wee have ſuch a love of our neighbour, as never to thinke of him, or any thing belonging

to

to him, but with desire of his good every way. To covet in this place, signifies to have a motion of the heart without any setled consent of will.

Doctrine. From this then, that God here forbids coveting, we learne that the first motion and inclination of the heart to any sinne, though a man never yeeld to it, nor cast about how to bring it to passe, is a sin. And the reasons are plaine; first, because God hath forbidden it. As *Paul* saith he had not known lust to be a sin, but that the Law saith, *thou shalt not lust.* He knew, & many heathen men that never heard of Gods law, did confesse that the inward thoughts, joyned with consent, & a full purpose to do them (if occasion served) were sins. But for those motions that did but (as it were) passe thorow the heart, and stayed not there, and had no place of abode yeelded to them, but were shut out so soone as they entered in, he could never have bin perswaded that these were faults, & provoked Gods wrath; but that hee knew and beleeved that the Law of God condemned thē. Secondly, if one examine these by that generall rule, Do as you would be done by: he shall see that they agree not with it. For no man would bee willing to have another man conceive the least flying conceit or thought that might hurt him, though he never went about to put it in practice: and therefore also he must be driven to confesse, that it is a sin in him, to have such thoughts toward another. Thirdly, if we consider the cause, whence these unsetled lusts do proceed, it will appeare that they are sinfull. They are fruits of originall sin, and proceed from naturall corruption: now who can draw a cleane thing out of that which is uncleane? there is not one. Who can pull good fruit from off a bad tree? Being then effects of our naturall pollution that wee received from *Adam* (for if he had continued in innocencie, wee should have bin perfect without any such motion of the heart) they are sinfull, and make us liable to the curse and judgement of God. For, whatsoever commeth from sin, is sin. Lastly, if the fruits hereof be marked, they shall appeare to bee evill. Saint *Iames* chap. 1. verse 14. sets downe the effects of these ill thoughts and motions: *Every man* (saith he) *is tempted, when hee is drawne away by his owne concupiscence and is entised.* Thus hee shewes, that let one make as little account of these thoughts as he please, and thinke them small matters; yet the worke that they doe, is not small: for they draw away the heart from the presence of God, and they intangle the minde with vaine and hurtfull things. And when they are haled away

Rom. 7. 7.

Iob 14. 4.

away from the holy meditations of God, to hearken to the motions of luſt, then quickly we yeeld inward conſent, and ſo fall to outward practice of actuall ſinne.

Which if it be not ſtayed, and healed in time by true repentance, it bringeth everlaſting death. So that theſe firſt luſts are like a little ſparke of fire, lighting upon tinder or tow, which if they bee not quickly quenched, will grow to a great flame. For there is not the leaſt of them but it hurts the heart, and makes it more unfit to pray, or heare, or doe any thing that is good, but more prone to bee drawne to any evill: and therefore it is not ſlightly to bee paſſed over. So that becauſe theſe luſts breake Gods Commandements, and are againſt the Law of charitie, and come from an evill cauſe, and bring with them ſuch evill effects, therefore the leaſt evill imagination ariſing in the heart, without any agreeing of the mind to put in practice, is ſinne, and deſerveth the curſe of God.

The uſe that we ſhould make of this is, our continuall humiliation: for that our nature, and the whole frame of our ſoule and body is ſuch, as no minute (almoſt) goeth over our head, but ſome evill and vaine motion or other goes thorow our heart, & ſpringeth out of the ſinke and puddle of our fleſh. Our nature is like a great fire-brand, that if it be never ſo little ſtirred, ſends forth many ſparkles on every ſide. Therefore we muſt learne, in this regard, to deny our ſelves, & humbly to fall downe before God, beſeeching him to heale our corrupt nature, and to waſh and cleanſe it more and more by his holy Spirit. Then wee have made one good uſe of the Law, when we are ſo touched with the ſight of our ſinnes, as that we goe quite out of our ſelves, when the Law hath ſo ſtopt our mouth, as that wee can alleage nothing in our ſelves, wherefore we ſhould not be damned; and therefore to relye and caſt our ſelves onely on the mercies of God in the merits of Chriſt. Againe, this teacheth us to uſe all good meanes to keepe our heart from theſe ill motions, and hinder this fire-brand from ſparkling abroad. Firſt, make a covenant with our eyes, to looke upon nothing, and our eares to heare nothing, and all our ſenſes to admit nothing into the heart, that may ſtirre up and provoke the naughtineſſe of it. Secondly, take downe the fleſh often, by faſting, prayer, and hearing, and ſuch other ſpirituall exerciſes. For this is the cauſe why our corruption growes ſo ſtrong, becauſe wee doe not ſet our ſelves to reſiſt and fight againſt it. For if wee would uſe all good meanes that God hath appointed to kil & crucifie

Vſe. 2.

Rom. 1. 9.

Preſervatives againſt wicked luſts.

cifie it, and beſeech him to give a bleſſing upon the ſame, it would be an effectuall helpe to us, and we ſhould prevaile more againſt it. Thirdly, let us learne to ſet our minds on worke alwayes with ſome good meditation, and holy deſires and thoughts. For mans heart is reſtleſſe like the watch of a clocke, while the poiſes hang at it; which if it be not ſet aright, will goe wrong: ſo while wee live, if we doe not by grace direct our heart towards God and man, corruption will draw it to all diſorder and confuſion. Therefore it is that many are ſo troubled with ill motions, and continuall boiling of ill thoughts, becauſe the heart is not buſied and taken up with ſome good thing. For if grace ceaſe working, corruption will ſtraight be doing. So much for this point, that the firſt motions ariſing from originall ſin, are to be condemned. For if the conſenting be evill, the conceiving cannot be good; if the proceeding be wicked, the beginning is of the ſame nature.

Houſe] The houſe is put in the firſt place, not becauſe it is more deare and neere than the wife: but becauſe this injurie in deſiring the houſe, extendeth it ſelfe to the husband, to the wife, to the children and ſervants: yea, to the beaſt alſo and cattell. Every one hath a part in it. The hurt thereof is more generall than of the reſt: therefore it is placed in the firſt place. In that this breach is ſet in the firſt place, becauſe it is hurtfull to more; wee learne that thoſe ſinnes which are injurious to many men, are moſt hurtfull to ones ſelfe, and moſt hated of God And for this cauſe coveting other mens houſes is ſet in the firſt ranke, and in the chiefe place of it, as that which is moſt to be abhorred. So in *Eſay*, the Lord pronounceth an eſpeciall woe and curſe againſt thoſe that joyne houſe to houſe, that they may dwell alone in the land. And in *Iob* he ſhewes the curſe & vengeance of God is due unto thoſe that are ſpoilers of houſes: *He pulled downe houſes which he built not.* It were a foule fault for one to begin well, and end ill, to build houſes for the harbour and helpe of mankind at the firſt, and after to deſtroy and pull downe thoſe which he hath built. But when hee finds things in good eſtate, and there was roome enough for his neighbours to dwell by him, before he came: then for him to pull downe houſes, and to unpeople the Land and waſte the Countrey, is a moſt horrible and indigne thing, ſuch as for which God hath provided a condigne puniſhment. Therefore God threatneth that he will cauſe his fierce wrath to raine upon his meate, and make him vomit his ſweet morſels, and the arrowes of his vengeance ſhall pierce him

Sin, the more hurtfull, the more damnable.

Eſay. 5. 8.

Iob 20 19.

him thorow. *Salomon* alſo ſhewes what kind of people they bee for the Common-wealth. For they are ready to excuſe thēſelves: that they deale with baſe fellowes, and meane companions, that muſt not be compared with men of ſuch worth as themſelves are. Better a thouſand ſuch refuſe perſons ſhould want (ſay they) than a Gentleman of place and worſhip ſhould bee without his delight, and plentifull maintenance for his degree. But they doe not onely oppreſſe hereby men of the lower ſort, but alſo they ſtrike dangerouſly at the Prince, and at the whole land. For *Salomon* ſaith, that the ſtrength and honour of a King, conſiſteth in the multitude of people. They weaken the ſtate of the Prince, and the ſtay of the Land, and by conſequent are enemies, and in truth the moſt ſecret under-miners of the whole State. Theſe are wicked perſons, ſuch as the Prophet ſpeaks of, that deſolation and deſtruction are in their paths; and their foote-ſteps (whereby you may trace them) are waſting, ſpoiling, and ruinating the houſes and livings of poore men. This is to proclaime to the world, that there is no feare of God before their eyes.

Prov. 14. 28.

Eſay 59. 7. Rom. 3. 16.

Rom. 3. 18.

Now the meanes whereby we may keepe our ſelves from coveting, and much more from taking away our neighbours houſe, are firſt to conſider that the houſe wee have already, is better farre than we deſerve. There is not any that dwels in ſo poore a cottage but his habitation is better than his merits could purchaſe; yea, though hee were in a dungeon. For hee hath deſerved to be ſhut up in hell. Then againe, it doth not yet ſeeme good to God, to give him a better, and therefore he ſhould content himſelfe with that hee hath, and confeſſe that God is wiſer, and knoweth what is good for him, better than himſelfe. Thirdly, conſider the deceitfulneſſe of our own hearts: One thinkes now, that if he had a fairer houſe, he ſhould be more at quiet: but may not this be a falſe perſwaſion? may not God croſſe him with ſickneſſe and diſeaſes, with ſhame and diſgrace, with troubles and horrour of conſcience? and then the wals will not comfort him, the roofe and covering will not bring him any peace. It is not the dwelling that will bring quietneſſe, nor the change of the houſe that can ſettle the heart; unleſſe we change our covetouſneſſe and wickedneſſe, for contentedneſſe and goodneſſe, wee ſhall have great griefe and vexation in great and faire houſes, and in the midſt of our abundance: but if our heart be good and reformed, we ſhall live quietly and dye bleſſedly, in whatſoever houſe or place we live or dye.

Preſervatives to reſtraine us from ſpoiling our neighbour.

Nor his wife.

Wives ought to be dearely beloved of their husband.

THis is added as the next chiefe thing, in desiring whereof our neighbour is grievously wronged. So that seeing he setteth the wife before the other goods, hence we may gather, that the wife ought to bee more deere to men than all their substance. So *Prov.* 16. 14. *House and riches are the inheritance of the fathers, but a prudent wife commeth of the Lord.* House and riches also are the gifts of God: but hee meaneth, a good wife is a more speciall, immediate, and excellent gift. As *Prov.* 31. 10. *A vertuous woman is more precious than peales.* And so it is written, that *Adam* was not in his full happinesse, till God had given him *Evah*; who was bestowed on him, as a speciall outward comfort, by whose loving societie, he might be helped every way. Men therefore must hence learne to make account of their wives, more than of any earthly thing besides: For, shee is flesh of his flesh, a part of himselfe, and a member of his body; which cannot be said of a parent, or a child or brother, or any kindred; and she may well be valued above the pearles. For no Iewels can doe that good that a good wife can and doth. For if hee have griefe within, or businesse, or troubles in his outward estate, other things bee dumbe, and cannot helpe him: but she can refresh his soule with good counsell, over-see his businesse in wisedome, helpe his body in and against sickenesse and infirmitie, and incourage him in his calling, and bee a stay and succour to him in all things. Therefore, those be miserable and base minded men, that set their desire so much upon the outward things of the world, that if their wife and their wealth were laid in the ballance together, they would sooner part with ten wives one after another, than lose their filthy lucre and worldly commodities. They would thinke it an injurie in the wife, if shee should chuse rather to have her husband dye, than her wealth to be taken from her. And why then doe they beare this unnaturall affection towards her? Therefore men should pray to God to give them that heart and mind, that they may performe all due honour and benevolence to their wives. For if they love not at home, they will lust abroad: and if shee have not her allowance, others shall have more than their allowance. And it confutes those that make it a light matter to wrong another in his wife, which is an injurie of the greatest hurt, and an offence of most bitter griefe. Many that would be ashamed to steale ones horse, or

Vse. 2.

picke

picke his purſe; yet thinke it no great thing, to abuſe the wife: which of all other robberies is the worſt. Other goods are to a good husband but as duſt and chaffe, in compariſon of her. And it would more grieve him, and be a greater indignitie to have her defiled, than to ſee all his ſubſtance ſpoiled and conſumed.

Wives alſo muſt hence learne ſo faithfully to carry themſelves, that they may be worthy this place and eſtimation. For howſoever her ill dealing cannot free him from his dutie, yet ſhe ſhall be ſo much the more faultie and worthy of puniſhment, if being appointed for ſo great an helpe, and receiving from him ſo great love, ſhe be rather a diſcomfort and hinderance, than an helpe and comfort unto him. Now it followeth; *Nor his man-ſervant, nor his maid-ſervant.* In the next place, God ſets downe the ſervants before the cattell or any other wealth. Whence we learne that a man ought to make more account of his ſervants than any other goods; becauſe God alwayes makes more reckoning of mankind, than of other creatures; and we muſt eſteeme things as God values them. Now in the Law, thoſe that ſhould ſteale any other thing, were not to ſuffer death for it, but to reſtore foure-fold. But he that ſhould ſteale men, (as then ſome wicked men would, becauſe they could ſell them for ſlaves to their great advantage) hee was to die for it. So that we ſee God prefers a ſervant before a beaſt; therefore alſo our judgement and eſtimation ought to be conformable to his. So *Iob* ſaith, that hee would heare his ſervant, and gives withall a ſingular reaſon for the ſame; Hee that made me in the wombe, did he not make him? So that both were made in the wombe, both had one nature, one Creator and Redeemer. In all the former reſpects there is no difference of bond or free: but there is an equalitie betweene the ſervant and the maſter. The ſervant, if he bee elect and holy, hath as much right in the bloud of Chriſt, and ſhall have as good part in the glory of Chriſt in heaven, as the maſter. And therefore hee is much more excellent, and to be ſet farre above all other goods. Likewiſe, they are the moſt profitable goods, and in that regard to be more highly eſteemed. For if one had never ſo many cattell, and no ſervants to looke to them, they would bring him much trouble and little gaine. If one had in his poſſeſſion never ſo much land, and none to manure and husband it orderly, it would yeeld him no commoditie. Therefore maſters muſt learne to have a great care of them, and ſet more by them than by the beaſts, and not to bee injuri-

Vſe.4.

Servants more to be accounted of than riches.

Exod. 21.19

Iob 31.15

Galat. 3.28

ous unto them, though they ſeeme never ſo baſe. For the moſt contemptible ſeruant in the world, is of more worth, by nature, than the moſt excellent bruit beaſt. And the moſt abiect hand-maid is more to be regarded, than the beſt gold or richeſt treaſure.

Vſe. 1. Therefore this ſerveth to confute the crueltie and covetouſneſſe of ſuch, as do ſhew more love and good uſage to the beaſts, than to men made after Gods image, and committed to their charge. For when their cattell doe take paines, they provide food & dreſſing: & if they be ſicke & diſeaſed, they ſeeke all poſſible meanes to have them cured and recovered. But let their ſervants riſe up early, and goe to bed late, & travell ſore all day: yet little, or no regard is had either of their dyet, or warmth, or other comfortable refreſhing. And though they be ſicke and weak in their houſe, and lye hard by them, they will not ſo much as goe to them, with any care or diligence, but rather make a ſpoile of thē in defrauding them of their wages. This is great crueltie, & God paies them for it accordingly: for either he plagues them with unfaithfull ſervants, or elſe makes them ſo odious, as no ſervants will abide with them, but the whole toile lyeth upon themſelves. And indeed, ſith they prize beaſts above men, and beare a greater affection to their goods, than to the image of God in man, it is moſt juſt, that their beaſts and goods ſhould be turned into a burthen and vexation unto them.

Vſe. 2. And this may bee alſo for the inſtruction of ſervants: That foraſmuch as God doth prefer them before all other goods, therefore they ſhould ſo behave themſelves as they may anſwer to their place. For where God gives more wages, hee doth require more worke, or elſe he will lay on more puniſhment. And therefore it ſerves utterly to condemne ſuch as be idle and wicked, that if yee looke into them, you can ſee them good for nothing, but given to ſwaggering, ſwilling, & diſguiſing themſelves in their apparel & behaviour, they fill the houſe full of ſin, and pollute it with unchaſtitie, & all manner of diſorder. It is juſt they ſhould be leſſe made of than the beaſts; becauſe they make themſelves worſe than beaſts. For the Oxe, the Aſſe and Horſe, doe till the ground, and carry burthens, and ſo returne ſome commoditie to their maſters. But thoſe that will neither doe nor learne any good, but ſet themſelves in all their behaviour to croſſe God, his Word, and ſervants, are more baſe and unprofitable than the earth it ſelfe, and therefore unworthy of that reſpect which otherwiſe they might and ſhould have, if they were painefull and profitable in their places.

Iob 30.8

Not-

Nor any thing that is his.

HAving before touched the matters of greateſt weight in their kinde, and under them comprehended the reſt, now he generally handleth things of leſſe worth: and chargeth us preciſely, that we muſt not covet any thing belonging to our neighbour.

So that we muſt obſerve hence, that the leaſt motiõ after the leaſt thing of our neighbours is ſin, & a breach of this Commandement. Men will (it may be) yeeld that the coveting of our neighbours houſe, wife, or ſervãt, is evill & unjuſt; for theſe be matters of ſome moment. But for a little corne, a little graſſe, an apple, a point, &c. theſe, they ſay, be trifles not to be ſtood upon. Nay, there is nothing ſo ſmall, but it is ſomething; and being comprehended under the word (any thing) muſt not be coveted. Therfore God to meet with theſe objecters, as in the fourth Commandement, ſo here, hath branched it out in ſo many particulars, & at length comprehended all other things, not expreſly named before, in a general terme, that men might have no ſhift or evaſion, but might be compelled to cõfeſſe, that al coveting, as well in ſmall matters, as in great, is ſin before him, & therefore makes us ſubject to his wrath & maledictiõ. *Doctrine.*

This reproveth thoſe, that for weightie matters of ſome value, will hold their hands at leaſt: but for ſmal things that they thinke a man may well ſpare, they give libertie, not to their hearts onely, but alſo to their hands. And then they ſay, Oh, this is nothing, I pray God we may never do worſe: but yet it is not well, that one doth ſo ill. For though he doe no worſe, yet if he doe this ſtill, it will bring him under the curſe, and will certainely in time draw him to greater matters. For if a ſmall ſparke beſuffered to lie long in the thatch, it may eaſily ſet the whole houſe on fire. And he that will diſobey God for a little, will diſobey him more for a great deale. And he that is bold to corrupt his conſcience for a penny, will be more ventrous for a pound. And though the matter bee ſmall wherein one offends; yet it is not a ſmall matter to offend God. He can ſpare it: But God will not ſpare thee, if thou take it with ſinne againſt his Law. *Vſe. 1.*

Therefore the uſe that we muſt make, is to beſeech God to give us a cõtented heart, & ſo to like of our own eſtate, as that we may covet nothing that belongs not unto us. Which grace we ſhall obtaine, if we get a firme & true faith in Gods promiſe & providẽce. For if one be ſtedfaſtly perſwaded that God hath appointed him this houſe, this wife, this ſervant, thẽ he will be content therewith. *Vſe. 2.* The meanes to get contentednes.

For we muſt needs yeeld, that Gods wayes bee better than ours, that his decree is moſt juſt in it ſelfe, and alſo beſt for us if wee be his.

Alſo, one muſt have faith in Gods promiſes. For when one ſeeth no helpe for him by any lawfull meanes, and is not reſolved that God will provide for him, and will ſee that he ſhall lack nothing: then originall ſin will lay about it, and ſeeke to provide for it ſelfe and overflow with idle and ill wiſhes & deſires. But if we caſt our ſelves on the promiſes of God, who hath given us his faithfull Word, that he ſhall want no good thing that feares him: and hee will be a Sunne and ſhield unto the righteous man, and will *withhold no good thing from him that walketh uprightly*; this will breed ſuch contentment in the ſoule and ſuch a comfortable reſting on Gods proviſion, as that we ſhall not be troubled with theſe wandring luſts, after that which is our neighbours; but ſhall be well ſatisfied with our owne, which our gracious God in his heavenly wiſedome and rich mercie hath aſſigned unto us. And ſo much for the expoſition of the Law. Which muſt ſerve to this end, that ſeeing our owne unrighteouſneſſe and inſufficiency, wee ſhould bee humbled in our ſoules before the judgment ſeat of the Almighty, and then to flie to Chriſt to be our righteouſneſſe and ſufficiencie. And finally, to make this the rule of our life, and a lanterne to our feet; That though we cannot attaine to the perfection which the Law requires, yet we may have that uprightneſſe which God accepts in Ieſus Chriſt. For if we have reſpect to all the Commandements, and labour faithfully to keepe them, (though we cannot perfectly fulfill them,) then ſhall we conſtantly enjoy all thoſe bleſſings and graces, which God hath promiſed to his righteous ſervants, all the dayes of our life: and when we have finiſhed this ſhort and troubleſome pilgrimage, we ſhall for ever inherit that glorious Kingdome, which our Lord Ieſus Chriſt hath purchaſed for us with his moſt precious bloud. Vnto whom with the Father and the holy Ghoſt, three perſons, and one onely wiſe, holy and eternall God, be aſcribed all power, praiſe and glory for evermore. Amen.

Pſal. 11. 9
Pſal. 84. 11.
Pſal. 119. 6

FINIS.

The Catechiſme.

What is Catechiſing?

It is [a] an inſtruction, eſpecially of the ignorant, in the grounds of religion.

[a] Heb. 5.12,13 and 6.1,2

What are the parts of a Catechiſme?

They [b] are either of G O D, or of his Kingdome.

[b] A&. 8. 12 and 28.23

What is G O D?

God is an [c] eſſence, that hath his being from himſelfe.

[c] Exod. 3.14. Ioh. 5.58

What doe you conſider in G O D?

His { Properties, and Trinitie of perſons, in the unitie of eſſence.

What is a propertie in God?

It is an [d] eſſentiall facultie in God, according to the divers manner of his working.

[d] 1 Pet. 3.2 1 Iohn 4.16. Pſal. 145.

What is a Perſon in the Trinitie?

It is [e] a diſtinct ſubſtance, [f] having the whole God-head in it.

[e] Iohn 1.15. and 14.16. [f] Iohn 14.9 and 17.21 Col. 2.9

How many perſons are there?

[g] Three: the { Father. Sonne. Holy Ghoſt.

[g] Matt. 28.19 1 Iohn 5.7.

What is the Father?

The firſt perſon of the [h] Trinitie, that of himſelfe eternally hath begotten his onely Sonne.

[h] Pſal. 2.7. Iohn 14.1 Heb. 1.3

What is the Sonne?

The ſecond perſon of the [i] Trinitie, that in the unitie of eſſence, is eternally begotten of the ſubſtance of his Father.

[i] As before by relation. Prov. 8.

What is the holy Ghoſt?

He is the third perſon of the [k] Trinitie, proceeding eternally from the Father and the Sonne.

[k] Iohn 15.26. Rom. 8.9

Theſe three being every one the true and everliving God, are they any more than one God?

No.

Hitherto of God: what is his Kingdome?

The Kingdome of God is [l] an everlaſting Kingdome, appointed and ruled by the counſell [m] of his owne will.

[l] Deut. 6.4 1 Iohn 5.7 1 Cor. 8.5,6. [m] Eſay 9.7 Dan. 2.44. 3.33. Luke 1.33.

What are the parts of his Kingdome?

[n] His decree, and the execution thereof.

[n] 1 Cor. 2.26.

What

What is his decree?

f Pſal. 90.4 Ephes. 1.11 It is his moſt *f* perfect will of every thing, which maketh it moſt perfectly good.

What decree of God is that, which is ſpecially to bee conſidered?

That of men and Angels, called Predeſtination.

What is Predeſtination?

g 1 Theſſ. 5.9. Rom. 9.22,23 2 Pet. 2 8 Matt. 25.41 It is the decree of God *g* touching the everlaſting eſtate of men and Angels.

What are the parts of Predeſtination?

Election and Reprobation.

What is Election?

b Epheſ. 1.19 Rom 9.22,23 *i* 1 Theſſ. 5.9 It is the *b* eternall predeſtination of certaine men and Angels to life, to the praiſe of his glorious grace.

What is Reprobation?

k Of the contrary end of Election. It is the *i* eternall predeſtination of certaine men and Angels to deſtruction *k*, to the praiſe of his glorious juſtice.

So much of the Decree.

What is the execution?

l Epheſ. 1.11 Acts 4.28 *m* Pſal. 33.9,10, 11. and 1.4.6,7 *n* Gen. 1.7 Heb 11.3 *o* Epheſ. 1.11 *p* Pſal. 139.2,3 Coloſ. 3.11 *p* Mat. 6.26, 28. and 10.29,30, 31. *q* Ezech. 11.4, 5,6 *r* Gen. 3.1, 2,3, 4,5,6. *ſ* Geneſ 3.15. *t* Iude 6. Iob 4.18 *u* Iohn 8.44. *x* Iude 6 Iohn 8 44 2 Pet. 2.4 *y* Iob 4. 18 *z* 2 Pet. 2.4 *a* Lam. 3.39 Eſa. 64.5,6. It is an *l* action of God effectually working all things hee hath decreed.

What are the parts thereof?

m Creation and Providence.

What is Creation?

It is the execution of Gods decree, of *n* making all things that are made of nothing, very good.

What is his Providence?

It is *o* the execution of Gods decree in the effectuall diſpoſing of all things, to their proper end, whereof that providence that is of *p* men and *q* Angels, is chiefe.

What doe you conſider eſpecially in that part of providence?

The fall of both, *r* and repaire *ſ* of man.

Which of them fell firſt? (fall.

The *t* Angels, which were alſo *u* an inſtrumentall cauſe of mans

What was their fall?

The *x* departing from their eſtate which God had ſet them in.

Wherein conſiſteth that their departure?

In forſaking their *y* innocency, *z* committing of ſin which cauſed Gods *a* anger againſt them.

What is ſinne?

b 1 Iohn 3.4 It is the *b* tranſgreſſion of Gods Law.

What was the first sinne of man?

The [c] eating of the fruit that was forbidden; from whence also doe come other sinnes, originall and actuall.

[c] Genes. 2. 16, 17. 6. 7.

What is due to these sinnes?

Guilt [d], and
Punishment [e].

[d] Rom. 1. 15
[e] Rom. 5. 12

What is the guilt of sinne?

The [f] desert of sinne whereby we are subject to Gods wrath.

[f] Rom. 3. 19

What is the punishment of sinne?

[g] Everlasting death begun here, and to bee accomplished in the life to come.

[g] Genes. 2. 17. Iohn 5. 24, 28, 29. 3. 18, 19

What is that which God hath ordained for the repaire of man?

His [h] Word.

[h] Iob. 5. 25, 26. [i] Iob. 5. 25, 26. 2 Tim. 3. 15, 16, 17

What is his Word?

It is a doctrine of saving [i] mens soules, written by divine inspiration.

[k] Rom. 10. 14 Luke 1. 3, 4.

How is that Word made profitable for us?

Chiefly, and first of all, by [k] preaching of it to the begetting of faith: and after by preaching & reading both, for our confirmation.

The practice of all the Apostles who never wrote but to the Churches, and such as already believed.

Will not the knowledge of the wisdome, power, and goodnesse of Almightie God in the creation and government of the heaven and earth, with the things that are in them, recover our lost estate?

No, it [l] serveth rather for further condemnation, without the Word: as [m] by, and with the Word it is a good helpe.

[l] Rom. 1. 19, 20, 21 [m] 1 Cor. 1. 21, 22

What are the parts of the Word?

The [n] Law and gracious promise, (otherwise called the covenant of workes, and the covenant of grace,) which from the comming of Christ is called the Gospell.

[n] Rom. 10. 5, 6. Gal. 3. 11, 12

What doth the Law (containing the covenant of workes) crave of us?

All [o] such duties as were required of *Adam* in his innocency & all [p] such as are required since, by reason of his fal, with reward of life everlasting to the doers of them, & curses to him that doth thē not [q].

[o] Levit. 18. 5 [p] Deut. 27. 26. [q] Gal 3. 12. Rom. 8. 7.

Is any man able to doe them all?

No, [r] not in the least point.

[r] Phil. 3. 9. Tit. 3. 5 Esay c. 46

What then availeth the Law to us?

Very much: first to shew us our [s] sinnes and punishment thereof, thereby to drive us to Christ; and secondly, to teach us how to [t] walke when we are come to him.

[s] Gal 3. 24. Rom 3. 10 [t] Mat. 5. 7. Luke 1. 6. Deut 6. 6

What is the summe of the Law?

[u] Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy mind: this is the first and great Cōmandement,

[u] Mat. 22. 36, 38, 39

dement, and the ſecond is like to this, Thou ſhalt loue thy neighbour as thy ſelfe, &c.

What are the parts of the Law?

x Deut.10.1, 2 x The firſt and ſecond Table.

What Commandements are in the firſt Table?

y Exod. 20.1.2, 3, &c. Deut.5.4.6, &c. The firſt foure, y which doe containe our duties towards God.

What is common to theſe foure?

That every one of them hath his ſeverall reaſon annexed, which in the firſt Commandement goeth before: and in the other three it commeth after.

What is the firſt Commandement?

I am the Lord thy God which brought thee out of the land of Egypt, &c.

What is the ſumme of this Commandement?

The inward worſhip of God.

What is the ſecond Commandement?

Thou ſhalt not make to thy ſelfe any graven image, &c.

What is the ſumme of this Commandement?

The outward worſhip of God, not according to the tradition of men, but according to the will of God, revealed in the Scripture.

What is the third Commandement?

Thou ſhalt not take the name of the Lord thy God in vaine.

What is the ſumme of this Commandement?

A binding of the tongue to the good abearing to the titles, workes and actions of God.

What is the fourth Commandement?

Remember the Sabbath day to ſanctifie it.

What is the ſumme of this Commandement?

The time wherein this ſhould be performed, to ſet our ſelves apart to Gods worſhip.

So much of the firſt Table.

What are the Commandements of the ſecond Table?

Six, containing our duties towards our neighbour.

What is the ſumme of the Commandements of the ſecond Table?

Whatſoever you would that men ſhould doe to you, doe you to them.

What is generall to the Commandements of the ſecond Table?

That the workes thereof are in higher or lower degree of good or evill, as they are kept or broken towards one of the houſhold of faith, a rather than towards a neighbour ſimply.

a 1 Cor.6.8. 10.32

What

What is the firſt of them, being the fifth in order?
Honour thy father and mother, &c.
What is the ſumme of it?
All ſpeciall duties to our neighbour, in reſpect of his and our calling, Gal.6.10.
What is the ſixth Commandement?
Thou ſhalt not murther.
What is the ſumme of it?
All generall duties to our neighbour in reſpect of his perſon.
What is the ſeventh Commandement?
Thou ſhalt not commit adulterie.
What is the ſumme of it?
All generall duties to man in reſpect of Chaſtitie.
What is the eight Commandement?
Thou ſhalt not ſteale.
What is the ſumme of it?
All generall duties to man in reſpect of his goods.
What is the ninth Commandement?
Thou ſhalt not beare falſe witneſſe, &c.
What is the ſumme of it?
All generall duties to man in reſpect of his good name.
What is the tenth Commandement?
Thou ſhalt not covet thy neighbours houſe, &c.
What is the ſumme of it?
That we keepe our hearts from all evill, not thoughts onely, but even from all proneneſſe of ſinning againſt our neighbour.
What forbiddeth this Commandement, that was not forbidden in the former?
The former doe condemne onely evill thoughts, with conſent; which are here condemned before, and without conſent.

Hitherto of the covenant of workes.

What is to be conſidered in the covenant of grace?
First [a] Chriſt, and then the [b] meanes of applying Chriſt unto us.
What things have we to conſider in Chriſt?
Two: { His perſon [c], His office [d].
What is his perſon?
Chriſt, both { God and Man [e].
What have we to conſider in his perſon?

[a] Act.10.43. 3,4. Rom.1.14.
[b] 2 Cor.5.20. Matt.6.33.
[c] John 1.14.3.33
[d] Eſay 61.1,2. Luk.4.18.
[e] Rom.1.3,4. and 9.5. 1 Tim.3.16.

His

His two natures: { His God-head, and / His Man-hood, which ſubſiſteth and hath it being in the God-head.

Being God before all worlds, how came he to be man?

f Mat. 1.20. Luk.1.31, 33. He was f conceived in time by the holy Ghoſt, and borne of the virgin Mary.

Are theſe his natures ſeparated?

g 2 Cor.13.4 1 Pet.3.18 1 Cor.15.27 No verily; g they are inſeperably united in the perſon, and yet diſtinguiſhed in ſubſtance, properties and actions.

So much of the perſon of Chriſt.

What is the office of Chriſt?

b 1 Tim.2.5 Heb.9.15 To be b a mediatour betwixt God and man.

i Pſ.110.2,3,4 Heb.8.23 Acts 3.22 *What are the parts of his mediation?*

His i Prieſt-hood, and his Kingdome.

k Eſa.61.1,2,3,4 Pſal.2.6,7 Dan 9.24. *How doth he fulfill his Prieſt-hood?*

Ephel.2.14, 16,17 In k opening his Fathers will, and working the merit of our redemption.

How doth he open his Fathers will?

l Matt.13.8,9, 10.27.5. *m* Mar.10.40 Luke 10.6 *n* Heb.1.1 1 Pet.1.11,12 In teaching us the whole will of God, both in his l owne perſon, when he was upon the earth, and by the m Miniſters, from the n beginning of the world to the end thereof.

How hath he wrought the merit of our redemption?

1 Pet.2.18,19 1 Pet.1.19,20, 21. Partly, by that which he did in his baſe eſtate; partly, by that he did, and doth in his glory.

Wherein conſiſteth that which was done in his baſe eſtate?

Ephel.1.8,11, 12,13. Hoſea 4.6. Matt 26.17. In his conception, birth, life, povertie, hunger, thirſt, wearineſſe, and other humiliations even unto death.

o Phil.2 5,6,7,8 *What ariſeth of this?*

His whole o obedience: which conſiſteth, partly in ſuffering, partly in fulfilling.

What was his ſufferings?

p 1 Pet.2.24. Matt.26.27 Eſay.5.3.5. That both in body and ſoule he p ſuffered whatſoever we ſhould have ſuffered, having drunke the full cup of Gods wrath filled unto him for our ſakes: whereby he hath taken away our ſinnes.

What was his fulfilling?

q Pſal.40.7,8. Gal.4.5. Rom.8.3.4. Doing the q whole Law, whereby he purchaſed righteouſneſſe for us.

r Pſal.110.1, 2, 5,6. *What are his actions in glory?*

His reſurrection, his aſcenſion, and ſitting at the right hand of God his r Father, whereby he fulfilled his Prieſt-hood, and made himſelfe

himſelfe a way for his Kingdome

What are the effects of all theſe actions towards us?

They are two: { *f* Redemption. / *t* Interceſſion.

What is Redemption?

A *u* deliverance of us from ſinne, and the puniſhment thereof and a reſtoring to a better life than ever *Adam* had.

What are the parts of Redemption?

x Reconciliation and *y* Sanctification.

What is Reconciliation?

That whereby the wrath of God is taken from us, and wee reſtored to his favour.

Wherein doth it conſiſt?

In remiſſion of ſinnes, and imputation of righteouſneſſe.

What is remiſſion of ſinnes?

The *z* aboliſhing and taking away of all our ſins by his death.

What is the imputation of righteouſneſſe?

The *a* reckoning of Chriſts righteouſneſſe unto us, and the taking it for ours.

What is ſanctification?

A freedome within us *b* from the bondage of Sathan, and reſtitution of us to a godly life.

What are the parts of it?

c Mortification, and quickning.

What is Mortification?

The reſtraining and ſubduing of our naturall corruption, and refraining from all evill *d*.

What is quickning?

A renewing of us to newneſſe of life, whereby wee delight in doing good *e*.

So much of redemption.

What is interceſſion?

It is that *f* worke, whereby Chriſt ſitting at the right hand of God his Father, takes away all the pollution that cleaveth to our good workes: which dependeth upon the merit of his paſſion.

Hitherto of the Prieſt-hood of Chriſt.

What is the Kingdome?

That *g* whereby his Prieſt-hood is made effectuall unto us; yea, without the which, all the actions of his Prieſt-hood are to us void and fruitleſſe.

f Luk.1.69. Heb.9.14,25 *t* Rom.8.34 1 Pet.2.5. Exod.29.33

u Rom.5.15, 16,17

x 1 Cor 15.45 1 Cor.1.30. and 6.11

y Dan.9.24, 25,26,27

z Col.2.13 1 Ioh.1.7.9

a Heb.9.28 and 10.2 and 2.13.15

b Col.1.2,3 Rom.5.18,19

c Rom.5.6.12, 36 1 Cor.1.30 Ephel.4.22, 23,24

d Rom.5.3,4 Col.3.5

e Rom.6.3,4 Col.3.10

f Rom.8.34 1 Pet.2.5 Exod.29.38

g Luk.1.3.1.33. Ezech.34.34.

What

What may we conſider in his kingdome?

b 1 Cor.15. 22. 26,27.28. Mat.25.24.31. 33.45. Firſt, the government of his Church in this h world.

Secondly, his laſt judgement in the world to come, from which all the meanes of applying and making effectuall unto us Chriſt and all his benefits doe come.

Wherein conſiſteth his government in this world?

i 1 Theſ.5.19, 20. Act.10.44. In i things and in perſons.

What are the things?

Partly inward, and partly outward.

What are the inward?

k Gal 3.2,3. 2 Tim.1.14. The k Spirit of God, which is given by the outward.

What doth the Spirit of God worke in the godly?

l Epheſ.2.8. l Faith, whereby I take hold of Chriſt, with all his benefits.

What is faith?

m Acts 16.11. Galat.2 20. and 3.26. Ioh.6,15. *n* Rom.5.1,2,3 and 8.1,2,3,4. Ephes.2.6. Col.2.1,2,3. A mperſwaſion of the favour of God toward me in Ieſus Chriſt.

How doe you know that you have true faith?

By the fruites thereof; n Reconciliation and Sanctification, which have beene already declared.

So much of the inward.

What are the outward things whereby the ſpirit is given?

They are either thoſe which God giveth us, or which wee having received from God, give unto him againe.

What are the things which God giveth unto us?

The word of Grace before named, and the dependants thereon.

What is the word of grace?

o Mar.9.23. Acts 16.31,32, 33. Rom.3.28. o Beleeve in Chriſt, and thou ſhalt bee ſaved: the which alone beſtoweth the ſpirit of adoption.

What are the dependants of his word?

p Mat.18.15. 1 Cor.5. The Sacraments. *Cor.* 10.1,2,3,4. and the p Cenſures.

What is a Sacrament?

A more lively, effectuall, and ſenſible inſtrument, than the Word alone: whereby Chriſt Ieſus with all his benefits is offered to all in the Church, and received only of the faithfull.

q Rom.4.11. Gen.17.11,12. Mat.26.26. and 28.19. *r* Mat.26.26. and 28.19. Acts 8.27. *ſ* Mat.26.6. 2 Cor.11.23. *Haw many Sacraments are there?*

Two: Baptiſme, 1 *Cor.*10.1,2,3.& 12.12.& the Lords ſupper.

What is Baptiſme?

A r ſeale of our entrance into Chriſtianitie.

What is the Lords Supper?

A ſ ſeale of our growth and continuance in Chriſtianitie.

So much of the Sacraments,

What

What are the cenſures?

They are judgements given for the ratification of the Word and Sacraments abuſed.

Of how many ſorts are they?

Two, [t] corrections, [u] puniſhments.

What are corrections?

They are either in word, or deede.

What are they in word?

They are chidings or rebukes of the Church for ſin: and they are either [x] private by one firſt, and then by two or three at the moſt, (whereof, he that firſt admoniſheth muſt be one) or [y] publike by the whole Church.

What are they in deed?

The [z] ſuſpenſion from the Sacraments, or [a] excommunication from all the benefits and ſocietie of the Church.

What are the puniſhments?

An everlaſting curſe, called [b] *Anathema, Maranatha,* pronounced againſt the wicked upon the ſinne againſt the holy Ghoſt.

So much of the outward things that God giveth us.

What are the inward, that wee having received, give to God againe?

They are [c] vowes and prayers.

What is a vow?

A ſolemne promiſe to God of ſome lawfull thing that is in our power, for the confirmation of our faith and teſtifying our thankfulneſſe to God.

What is prayer?

It is a calling upon God in the name of Chriſt, for the more ample and full fruition of the good things we have neede of.

What is annexed to prayer?

An holy faſt, or feaſting.

What is an holy faſt?

It is (after preparation * common to all holy reſts) and abſtinency, from the [d] morning of the day of the faſt unto the [e] morning of the day following, from all earthly comforts, ſo farre as neceſſitie and comlineſſe will permit: to the end that our ſelves being humbled and caſt downe, we may more fervently call on God, either for the obtaining of ſome ſingular benefit, or to avoid ſome ſpeciall puniſhment.

t Mat. 18. 15, 16
1 Cor. 5.
u 1 Cor. 16. 22
Iames 1. 14
2 Tim. 4. 14
x Mat. 18. 15, 16
Levit. 18. 17.
y 1 Tim. 5. 20
Mat. 18. 17
z Num. 12. 14
Exod 33. 6, 7
a Mat. 8. 17
1 Tim. 1. 22
b 1 Cor. 16. 22
c Pſal. 50. 13, 14 and 66. 13, 14
* Luke 23. 54
d Levit. 23. 27, 28, 29
Ioel 1. 2
e Marke 16. 2
Luke 24. 1

It ſeemeth you make it unlawfull for thoſe that faſt, to eate any thing during their faſting.

Not ſo, if for helpe of weakneſſe the taking of meate be moderately and ſparingly uſed.

What is an holy faſt?

f Zach.8.19 Heſt.9.7.11. 20,21,22,30, 31

A f ſolemne thankeſgiving for ſome notable benefit obtained of God: ſpecially when we have obtained it by a faſt before.

Are we limited and bound in certaine, how and wherein to pray?

Not alwayes: but we have a perfect patterne of prayer of all kinds in the g Lords prayer. g Matt.6.9. Luke 11.2.

What be the parts of the Lords prayer?

Two { The preface. / The prayer it ſelfe.

What is the preface?

Our Father which art in heaven.

What are we taught in the Preface?

To come to God as a father with boldneſſe, and yet with reverence of his Majeſtie that filleth the heaven.

What doth the prayer containe?

A forme of requeſt and thankeſgiving.

What are the parts of the requeſt?

They are of two ſorts; whereof the firſt three, being of the firſt Table, doe concerne God: the other three, being of things that concerne the ſecond Table, belong to our ſelves and our neighbour.

What is the firſt of thoſe three that concerne God?

Hallowed be thy name.

What is the ſumme of this petition?

That in all things God may be glorified.

What is the ſecond?

Thy kingdome come.

What is the ſumme of this?

That the kingdome of our Lord Ieſus Chriſt, both by the inward working of his ſpirit, and alſo by the outward meanes may be inlarged daily, untill it be perfected at the comming of Chriſt to judgement.

What is the third?

Thy will be done, in earth as it is, &c.

What is the ſumme of it?

That

That obedience bee given to God, untill wee bee as the holy Angels.

So much of theſe that concerne God.

How are they devided, that concerne our ſelves and our neighbours?

Into two ſorts: {1. Touching things of this life. 2. Touching things of the life to come.

What is the petition concerning the things of this life?

Give us this day our daily bread.

What is the ſumme of that?

That God would provide, not onely for our neceſſities, but alſo for our Chriſtian and ſober delight, according to our calling, and the bleſſing of God upon us, with this exception (if it be his good pleaſure.)

What is the former of them which belong unto the life to come?

Forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.

What is the ſumme of it?

In it we pray for juſtification which ſtandeth in the remiſſion of ſinnes, and imputation of the righteouſneſſe of Chriſt.

What is the latter petition?

And leade us not into temptation, but, &c.

What is the ſumme of it?

In it we pray for Sanctification, which ſtandeth in mortification and quickning.

Hitherto of the petitions.

What is the thankeſgiving?

For thine is the kingdome, the power, and glory, &c.

What is the ſumme thereof?

That we ground our aſſurance of obtaining our praiers in God, from whom all things we aske doe come, and to whom therefore all glory muſt returne.

What doth this word (Amen) *ſignifie?*

It is a note of confidence, (q.d.) So it is as we have prayed.

So much of the things.

What are the perſons?

The Church.

What is the Church?

o Ephes.1.1 Col 1.2.17 — A company of those which are [o] in Christ.

What are the parts of the Church?

p Phil.1.11 Heb.13.17 — They which have [p] preheminence in the Church, and the rest of the body of it.

What are they that have preheminence in the Church?

q 1 Tim.5.17. Heb.13.17 — They are either [q] Governours or Helpers.

What are the Governours?

1 Thes.5.12.13 1 Cor.12.28 r 1 Tim.5.17 — Such as either deale in the [r] Word and Sacraments, or such as deale not in them.

VVhat are they that deale in the Word and Sacraments?

s Ephes.4.11 Rom.12.7,8 — They are Ministers, called [s] Teachers or Pastors.

What is the Teachers charge?

t Rom.12.7. 1 Cor.12.8 — To teach the will of God, [t] by opening the true meaning of Scriptures.

What is the Pastors charge?

u Rom.12.8 — To joyne [u] exhortation to his doctrine.

What are the Governours that deale not in the Word and Sacraments?

x Rom.12.8 1 Tim 3.17 Luke 13.14 — They are such as are ordained [x] to see good order kept, manners reformed, and goodnesse increased, throughout the whole Church.

So much of the Governors.

y Rom.12.8 1 Cor.12.28 — *What are the Helpers?*

Either those that have care of the [y] poore, or that have care of the sicke and impotent.

What are those that have care of the poore?

z Acts 6.3 — Such as gather [z] the almes of the Church, and distribute it as every one hath need.

What are they that have the care of the sicke and impotent?

a Rom. 12.8. 1 Tim.5.4,5,6. — Aged persons for their unavoidable povertie [a] maintained for that use.

So much of them that have the preheminence.

What are the rest of the body of the Church?

The people that are governed.

What is their part?

b Phil.1.1. Heb.13.17. — To yeeld obedience [b] to the Governours in all lawful things.

Having spoken of Christs kingdome in this life, it followeth to speake of the same in the latter day.

What

What is that day of judgement?

It is [f] as it were the great Aſſiſes, wherein every one muſt appeare, and be either acquitted or condemned. [f] Rom. 14.10. 2 Cor.5.10.

What are we to conſider in this judgement?

Two [t] things: 1 The tokens going before. 2 The manner of it. [t] Mat.24.29.31

What are the tokens going before?

[u] Divers: but the neereſt unto that are the darkéniſg of the lights of heaven, and the roaring of the Sea. [u] Mat.24. 22. Luke 21.25.

What ſhall bee the manner of it?

An [x] Archangel ſhall make a mighty voice by the ſtrength of Chriſt, then comming in the clouds: whereby the dead ſhall bee raiſed, and the quicke changed in a moment. [x] Ioh.5.28,29. 1 Theſ.4.6.

What ſhall then be done?

The Angel ſhall gather and preſent [y] before Chriſt in the aire, the faithfull on the right hand of Chriſt, and the wicked on the left. [y] Mat.25.

Being ſo ranged what then ſhall be done?

Chriſt (appointed to be Iudge of all) will firſt give ſentence of life eternall upon the faithfull.

Why will Chriſt give ſentence upon the faithfull?

That they being firſt acquitted may be [z] aſſiſtant to him in judging the wicked to everlaſting death. [z] Matt.19.28 1 Cor.6.2,3.

What ſhall be the execution of the judgement? [a] Mat.13.42,43 [b] Luke 16.22. [c] Ioh.17.24 1 Theſ.4.17.

That the [a] wicked ſhall be caſt into hell, by the Angels, who ſhall [b] carry the faithfull into heaven, [c] there to remaine with Chriſt for ever.

FINIS.

Comfortable Meditations gathered out of a Sermon of the Authors upon the *name of God, ſet downe*, Exod. 34. 6,7.

MY ſoule, what mooveth thee, to be ſo ſad [a]?
Truſt in the Lord, and of him have no doubt [b]:
Seeke thou his face [c], his favour maketh glad [d],
His name an ointment ſweet, is powred out [e]:
It is a Tower, [f] a Rocke, a refuge ſure [g],
Whereto the righteous runne, and are ſecure [h].

If that afflictions, trouble or diſtreſſe,
In body, goods, or name upon thee lye,
Let them be great or ſmall, long, more, or leſſe [i],
And thou canſt ſee no helpe or remedie [k],
Fret not [l], but patiently waite on Gods will [m]:
His name is ſtrong [n], *and all ſufficient ſtill* [o].

Although thy ſinnes be manifold and great,
Whoſe heavie weight doth wearie thee full ſore [p],
If thou repent, hee's eaſie to entreat [q],
Hee's mercifull [r], and hath beene evermore [ſ],
And will not faile thee [t] of thy ſinnes to eaſe [u],
Ther's no ſuch God, for mercie doth him pleaſe [x].

Grant thou haſt nothing wrought in word or deed,
That might deſerve his mercy on thy part:
Doe not thou faint therefore, or doubt to ſpeed,
He *gracious* is, and loves without deſert [x].
He is a [a] Father, O come taſte and ſee [b],
How ſweete he is, and how he loveth thee [c].

Be it thou art ſo farre from doing well [d],
That thou haſt juſtly ſtirred him to ire [e],
And for thy ſinnes might throw thee downe to hel [f],
One teare from grieved heart, will quench that fire [g].
To anger he is ſlow [h], though thou be vile,
And when it comes it tarries but a while [i].

What though thy prayers be but weake and few [k],
And not ſo mightie as *Eliahs* were [l],

And

a Pſal. 42.5
b P.al. 37.3
c Pſal. 27.8
d Pſal. 27.14 and 51.8
e Cant. 1.2
f Pſal. 18.2
g Pſa. 119,114
h Pro. 18.10.
i Pſal. 40.12
k Pſal. 69.20. 142.4.
l Pſal. 34.1,7
m Pſal. 40.1. and 42.5
n Exod 34.6
o Geneſ. 17.1
p Matt. 11.28
q Luke 15.20 and 21.2
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t Heb. 13.5
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a 1 Pet. 2.3
b Pſal. 34.8
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e Pſal. 103.8 and 145.8
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g Pſal 30.5 and 103.9
h Eſa. 54.7,8
i 1 Cor. 4.17
k 1 King. 17.1. 18.2,&c.
l Jam 5.16

And thine affections like the morning dew [m];
If they unfained be, yet never feare [n]:
All such infirmities God will let passe [o],
He great in kindnesse is [p], and ever was.

[m] Hosea 6,7
[n] Psa. 119 80
[o] Micha. 7. 18
[p] Exod. 34. 6.

But I have waited long, and also pray'd [q],
And yet no comfort from him can I finde.
Still hope in him and be not thou dismay'd,
And in the end hee'le shew himselfe full kinde:
For *he abounds in truth*, and cannot lye,
What he hath promis'd he will not deny.

[q] Psal. 10. 3. 8

But time is past: may not I come too late?
Hath he of mercy much abundant store?
None ever failed that came to this gate,
And *Mercy he reserves for thousands more.*
For as the body of the Sunne's but one,
It giveth light to all, yet wanteth none.

Grant, that thy sinnes are not as others be,
But thou committed hast presumptuous sinne,
Thy nature all corrupt both root and tree,
And sinnes of custome thou hast lived in:
He doth forgive, forget, and eke set free,
Transgression, sinne, and all iniquitie.

What though the wicked doe thee much assaile,
And sore against thee and the Church are bent:
And God doe suffer them for to prevaile [r],
He will not judge them to be innocent [s];
But sure will visit their iniquitie [t],
Vpon their children to the fourth degree.

[r] Nah. 1. 2, 3
[s] Exod. 34. 7.
[t] Psal. 70. 6. 10. 11. 140. 12.

Sith he *Iehovah* is [u], and changeth never [x],
Strong, gracious, mercifull, to anger slow:
The same this day and yesterday, and ever [y];
Kindnesse and truth, as from their fountaine flow [z],
Forgiving sinne, and in his judgement just [a],
All that doe know his name will in him trust [b].

[u] Exod. 34. 6. 7
[x] Malac. 3. 6.
[y] Iam. 1. 7.
[z] Hebr. 13. 8
[a] Revel. 1. 8.
[b] Psal. 10. 10.

Doctrines diſperſed in this Booke *gathered together.*

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3 If ever wee will obey God in ſoundneſſe, then we muſt know him to be our God. 16
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